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## DOGBERRY'S LATEST.

We have frequently been impelled to voice our opinion of the tax upon knowledge which, in the form of a duty upon English books, affords a standing indication of our national unwillingness to move into the ranks of the civilized countries. The principle involved is one that cannot be defended without blushing, and its continued statutory assertion is nothing less than a national disgrace. We had hoped that the wicked practice would be altogether abandoned by the administration of President Wilson, but all that we got was a beggarly ten per cent measure of relief, and the new tariff still sheltered the principle of the old iniquity. Our present discussion is, however, not concerned with the principle itself, but with certain recent administrative rulings that are utterly repugnant to common sense, and that reveal the figure of Dogberry still firmly in possession of the seat of custom. The Dogberry type of officialism can make a mockery of any law, and never has it done so more conspicuously than in the present case of its attitude toward the publisher who arranges for the simultaneous issue of a work in England and America upon joint account.

The class of works involved in this case are of great importance, although the demand for them is so limited as to remove them as far as possible from the class of best sellers. They are books that could not possibly bear the cost of duplicate manufacture, and which would have no chance of getting published at all without some arrangement whereby the cost of composition might be shared by the two countries. The philosophical writings of Herbert Spencer afford a typical example, for they could hardly have seen the light had they not secured the benefit of a joint arrangement between the English and American publishers. A present-day example is the great "Cambridge History of English Literature"—an enterprise which was made practicable only by the coöperation of the American house which assumed a share of the initial cost. The American publisher, then, agrees to take a thousand sets of such a work, or half the entire edition, as the case may be, and to assume a proportional share of the expenses of production. The law says plainly

that he shall be penalized to the extent of fifteen per cent *ad valorem* for performing this public-spirited service for the American people. But this is reckoning without Dogberry in the Treasury Department, who "smells a rat," and sniffs suspiciously at the transaction. At last, out of his sapient cogitations comes forth the edict that the fifteen per cent shall be reckoned, not upon the invoiced value of the imported American edition, but upon the trade value in the London market, as based upon sales of a dozen copies at a time to individual English booksellers. In a word, these books shall not be treated as other imported merchandise, but shall be made the subject of an absurd discrimination likely, in effect, to make the American edition impossible, and force the small and scattered company of scholars who must have the work in question to get it at a greatly enhanced price by individual importation, if indeed the work be published at all in the mother country.

This preposterous ruling, so defiant of all common sense, and so regardless of all humane amenity, has actually been made by the Treasury, and is now in force at the custom houses. The official pronouncement uses the following language: "The law requires merchandise to be appraised at the price at which it is freely offered for sale to all purchasers in the usual wholesale quantities. If merchandise is sold for export at prices less than it is sold for consumption or for use in the country of origin, it is the latter price which fixes the value for dutiable purposes." The sale, by advance arrangement, of American, Canadian, and Australian editions, at a price determined by sharing the initial cost, which arrangement is, in many cases, the only means of making any publication of the work possible, is thus debarred by this muddle-headed decision. The normal fifteen per cent penalty is thus arbitrarily raised to perhaps fifty per cent, which is simply prohibitory in most of the cases which come under the ruling.

It will be observed that in all this there is no question of the undervaluation with fraudulent intent whereby dealers in many kinds of merchandise seek to get the better of the tariff. The English publisher doubtless has two rates for the sale of his book—one a wholesale rate in dozen lots for the ordinary bookseller; the other a much lower rate for the foreign publisher who shares the original expense, and is willing to assume the risks and responsibilities that go with the marketing of an entire edition. And yet this foreign publisher is to be treated as if he

were the beneficiary of a secret rebate, although he does not in any way come into competition with the wholesale purchaser in the home market. He makes a perfectly legitimate transaction, on terms which would doubtless be offered to any other purchaser on as large a scale, but the Dogberry mind can see in the transaction only an example of special privilege, ignoring the patent fact that it enables an important English work to be sold in America at a reasonable price. Import your edition if you will, but you must pay duties upon a fictitious valuation, not upon the real value as determined by your contract—this is the absurd position of the authorities, which knocks the law itself into a cocked hat. Mr. George Haven Putnam, who always comes to the front as a valiant champion of decency and fair dealing in matters concerning the book business, puts the matter in a nutshell in his recent letter to President Wilson:

"The importer of woolen or linen goods is able to base his duty upon the figures of his purchase invoice because, and only because, similar quantities are sold in the market of origin. The publishers claim a similar privilege, namely, the right to base the dutiable value upon which duty is paid in like manner upon the amount actually paid by them for the goods. I hope very much that it may be practicable for you to have this material so digested that without an undue demand upon your time, the matters at issue can be presented for your attention and for your judgment."

He further says that "if the policy indicated in this interpretation is to be maintained, the business of importing into this market books in editions will be brought practically to a close."

Another principle involved in this discussion is that of the author's royalty. This is included in whatever price is paid for the American edition and, according to the new ruling, becomes also subject to the increased duty. But a decision dated as early as 1877 expressly says that "the royalty to be paid on the sale of imported books does not constitute a dutiable item, and this royalty is, therefore, not to be included in the appraised value of such books." This decision, it may be noted, was reaffirmed only three years ago by Secretary MacVeagh, but now the underling in charge of the matter overrules it by the arbitrary edict that "when said market value or wholesale price abroad includes the charge for royalty, such charge will be included by this office in the appraised value." Thus the author, as well as the long-suffering public, is to be mulcted, we suppose in the sacred name of protection. It is doubtless an impudent pretension for an English author to expect a royalty from the sale of his

book in America, and it is well to read him a lesson upon his greediness.

We are not very hopeful of any good results from Mr. Putnam's appeal to the President. Bureaucracy usually gets its own way in such matters, and we cannot ignore the fact that the President is responsible for the perpetuation of the fundamental iniquity of the tax upon knowledge, the meanest of all taxes. He had but to say a word last year, and the whole disgrace would have been wiped out. The word was left unsaid, and he will now have the excuse that more weighty affairs of state preclude his consideration of so petty a matter.

### CASUAL COMMENT.

A FAIRY TALE IN LATIN sounds like a contradiction in terms, so stately and formal, so severely logical and prosaically unimaginative, does the spirit of the Latin language seem to those who have labored over their Cæsar and Cicero with grammar and dictionary at school and college. Yet some early memories of Phædrus may linger, to remind one that the Romans could, at a pinch, write something beside commentaries and orations and histories and stately epics. But even the fables of Phædrus suffer the restrictions of verse. A good story informally told is a thing hardly conceivable in classical Latin literature. If the old Romans had left us a few first-rate novels or even a single collection of good short stories, how much easier and pleasanter might have been the task of learning their language! To supply this lack, in some measure, Dr. Arcadius Avellanus has long been engaged in putting forth translations and other productions of a readable nature, thus demonstrating that Latin can be learned as French and German are learned, with no preliminary memorizing of the grammar and without too much thumbing of the dictionary. "Robinson Crusoe" came from his hand a few years ago, and now we are glad to welcome from the same ready pen Ruskin's "King of the Golden River" in fluent and simple Latin. "Rex Aurei Rivi" is prefaced in English by Mr. E. Parmalee Prentice, eloquent advocate of "the Amherst idea" in liberal education. (See under this head THE DIAL of June 16, 1911.) In his preface he gives promise of further translations of a similar sort, in such supply as the public demand may seem to justify. In the present work it is curious to note the ingenuity with which linguistic difficulties have been met. "Southwest Wind, Esquire," is rendered, "Hærus Africa," and "coal-cellar" becomes "cellarium lith-anthræcinum." Occasionally, however, the terseness to be expected of the Latin gives place to a rather unnecessary circumlocution, as in the sentence, "It is a cold day to turn an old man out in," which is thus elaborated in translation: "Tempus nimis

algidum uvidumque est, nec senem convenit tam impropitia tempestate tecto evertere." Stricter literalness of rendering seems, here and there, both possible and advisable, as in the sentence, "There are enough of them to keep you warm," which appears in Latin thus: "Ad te operiendum habes eorum satis." Still it remains none the less true that for learning Latin, or for recovering one's lost knowledge of that language, a more agreeable method could not easily be devised than that of Dr. Avellanus, who himself acquired the tongue colloquially in his childhood. This privately printed version of a favorite fairy tale is procurable from Mr. Prentice at 37 Wall Street, New York.

A BOOK-LOVING BLACKSMITH furnishes material for an exceptionally interesting article in a recent number of the "Wisconsin Library Bulletin." The late Judge Anthony Donovan, of Madison, worked at the forge for twenty-two years before he entered the law school of the University of Wisconsin, at the age of forty. His election as municipal judge of Madison occurred when he had practiced law but a year, and he sat on the bench almost as long as he had stood at the anvil. A passionate lover of books from his youth, he early accumulated a fund for their purchase by laying aside daily the small amount he would have spent on cigars and beer if he had allowed himself even a moderate indulgence in those superfluities. This "cigar account" and "drink account" provided him in time with a fine library, any occasional extraordinary addition to which he managed to keep within the limit of what it would have cost him to "go on a spree." "Intellectual sprees" he called these book-buying orgies, and they commonly left him poorer in pocket by fifteen or twenty dollars, but immeasurably richer in mental and spiritual satisfaction. In an autobiographical confession that reminds one, in substance though not in style, of Charles Lamb, he says: "Were you ever afflicted with that incurable disease, a mania for books? That disease which sends its victims to the bookstores and has their pockets emptied? Do you know what it is to be drawn to a place where books are for sale with an attraction like that of steel to a magnet? Did you ever stand for hours turning over the pages of some coveted volume and racking your brain for some art by which with your limited funds you could make it your own? Did you ever feel your heart sink within you when, through your want of funds, you saw the volume you had set your heart upon carried away by some one more fortunate than you? If you did, I can sympathize with you, for I have had the same experience." But Donovan was not merely a buyer of books; he read all that he bought and as fast as he bought them.

A SESQUI-CENTENNIAL CELEBRATION of interest to the educational and also to the literary world is planned for October 11-15 of this year by Brown University, to commemorate its founding in 1764. On the programme of exercises, already issued by



the Celebration Committee, we note the revival of the old comedy by Vanbrugh and Cibber, "The Provoked Husband, or a Journey to London," said to be the first play performed in New England, and to have been presented at Newport in 1761 by a company of players from Virginia, who also appeared at Providence in 1762. The old theatre, in Meeting Street near Benefit Street, where took place this first dramatic performance witnessed by the good people of Providence, will be reproduced, together with some historical incidents connected with the beginnings of drama in the same city. Even more popularly appealing is the announcement that "on one evening there will be an illumination of the campus and a torchlight procession of undergraduates and alumni in costume representing with historical accuracy various periods in the University's history. A historical pageant will be given in Warren, R. I., the original seat of the University." Undoubtedly attractive to a large number present will be the diversions of the closing day, when "there will be special exercises at the athletic field of the University, illustrating the development of athletic training from grammar school to college, including folk-dances and pageantry by school children, and a football game between Brown and another New England college." The orator selected for this memorable occasion is the Hon. Charles Evans Hughes, who will deliver an historical address Wednesday morning of celebration week at the First Baptist Meeting House.

THE MOST-USED LIBRARY IN THE WORLD is that which ministers to the needs of the great cosmopolitan public of New York City. The extent and variety of its activities, as presented to view in the librarian's annual record, are all but incredible. Its book-circulation in all departments last year easily outstripped that of any other library in the land, and in reference work—the use of books within the building—not even the British Museum or the Bibliothèque Nationale can show an equal activity. Furthermore, the use of the main library is so rapidly increasing that each month now shows a gain of not far from fifty per cent over the corresponding month of last year. Mr. Anderson's endeavor to make the institution under his superintendence a vast storehouse of universal information, promptly available for all comers, seems to be meeting with success. As an illustration of the library's special usefulness to scholars and writers and publishers, far and near, note should be made of its photographic reproduction of rare works, upon request, at a cost so slight that other libraries in many parts of the country have been glad to obtain in this manner facsimiles of missing pages or illustrations or other details to make good the defects in their own collections. In its work for the blind the library circulated last year more than twenty-three thousand books in raised type. That its income is not keeping pace with the demands upon it, is of course a foregone conclusion. But no city has so many wealthy citizens as New York, and not a few of

these are philanthropists as well as millionaires; so that there is hope for an ultimate strengthening of the original Astor-Lenox-Tilden foundation.

A POET'S PERSONALITY has for many persons a deeper interest than is felt for his poetry. The current "Yale Review" has an article on "The Personality of Tagore," by Mr. Basanta Koomar Roy, a Hindu by birth, and well qualified to present in lifelike portraiture the subject of his sketch. Like many another boy destined to become famous, the young Rabindranath cherished a vehement hatred of school. "We all expected that 'Rabi' would make his mark in the world," sadly remarked the eldest sister after the attempt to educate him had been given up in despair; "but our hopes have been nipped in the bud by the waywardness of the boy—and now he will be the only unsuccessful man in the family." The following passage is of curious significance: "Of all subjects English was of least interest to him. His Bengali teacher tried his best to make Tagore feel that the English language was very charming. With melodramatic intensity the teacher would recite some of the most sonorous passages from the famous English poets, to make the child feel the beauty of English verse. But that excited nothing but the mirth of the boy. He would go into hysterics with laughter, and his teacher would blush and give up reciting, and with it all hope of turning his pupil into an English scholar. And yet this boy, forty years later, as the author of 'Gitanjali,' was to give the world a new style in English prose, rich in its singular simplicity, but superb in its rhythmic effect." Not always, evidently, does the familiar Wordsworthian adage hold true.

A FRESH IMPETUS TO INTER-LIBRARY LOANS is one of the results already following upon the recent admission of books, over eight ounces in weight, to parcel-post privileges; and the American Library Association, which holds its annual conference this month at Washington, has under consideration plans by which the libraries of the entire country, working together and making the fullest use of the mail service, may greatly enlarge their sphere of usefulness. The Association's secretary, Mr. George B. Utley, is warmly in favor of the proposed scheme. Dr. Bostwick, of the St. Louis Public Library, reports that, having announced his intention to circulate books by mail as soon as the new postal regulation should take effect, he received the first request for a book (to be thus sent) on the morning of the very day when the old order had given place to the new. Direct sending of books to the library's patrons, as well as loans effected through other libraries, will be greatly facilitated by the cheapened mail service. From Virginia there comes word from the State Librarian that "the extension of the parcel-post rates has already had a considerable effect in increasing the use of the Virginia State Library by the people in the interior of the State." The present zone system of graduated rates makes



rather expensive the sending of books from Maine to California, or from Florida to Oregon; but the chief call for the new service will involve much shorter distances, and for the longer ones we now have a lowered express rate. On the whole, there seems to be no reason why henceforth, within certain limits and under necessary safeguards, all the publicly-owned books in the country should not be available for all the public.

SPELLING AND SOUND, often at so great a variance in our language as to seem to justify, in some measure, the present movement for spelling-reform, are especially likely to clash in English proper names, both personal and geographical. In his excellent book on "The Romance of Names," already noticed more fully by us, Professor Ernest Weekley devotes a chapter to those patronymics that most conspicuously fail to indicate their pronunciation by their written form. Cholmondeley (Chumley), Marjoribanks (Marchbanks), Mainwaring (Mannerling), Auchinleck (Affleck), Knollys (Knowles), and Sandys (Sands) are familiar examples. Wemyss and Colquhoun, which the author fails to mention, are also old offenders, in the eyes of phonetic spellers. Sometimes the telescoping of syllables has been effected in the spelling as well as in the pronunciation; for example, Milton (from Middleton), Putnam (Puttenham), Posnett (Postlethwaite), Dabney (d'Aubigny), and Tedman (St. Edmund). Two names not unknown in this country, but not mentioned by Professor Weekley, might appropriately have found a place in the chapter referred to; they are Taliaferro, commonly pronounced Tolliver, as indeed it is often spelled, and (strangest of all, yet an actual surname borne by families in Virginia) Enroughy, pronounced *Darby*!

A LIBRARY SCHOOL'S QUARTER-CENTURY RECORD is briefly but impressively presented in the current annual Report of the New York State Library School. To be exact, the record covers twenty-seven years, and it is displayed to the public by Director Wyer in the hope that it may, for at least a passing moment, arrest the public attention and bring to the indifferent a quickened sense of the good work done by one of the State's not least important educational institutions. More than two thousand positions have been filled by its students, the present head of the New York Public Library is a graduate, and forty-four other members of that library's staff received their training at Albany, as did the librarians of Rochester, Troy, and Utica. The two leading libraries at Albany have graduates of the school as their chief administrative officers; library schools throughout the country have drawn upon the parent institution for superintendents and instructors; and the number of smaller public libraries where positions are filled by Albany graduates is past counting. But with all the demand from outside the State for librarians trained in the pioneer library school—a school that in its first years was, of course, the only source of supply for libraries seeking systematically-trained

employees—it appears that about thirty-eight per cent of the places thus filled have been within New York State itself. Other important aid rendered to the community by this school at Albany is to be noted in the recital of its achievements.

THE AUTHORITY OF THE STANDARD WRITERS is cited in support of its typographical vagaries by the current quarterly issue of the "Simplified Spelling Bulletin." It asserts that "the Simplified Spelling Board has never been able to get ahead of the riters of standard English literature. Whatever recommendations the Board may make, it is found that the 'standard riters' hav used them before. Of course, as the newspapers frequently intimate, the members of the Board and the other advocates of simplified spelling ar totally indifferent to English literature, and hav never red any of the works of the great authors. It is therefore all the more gratifying to find that whatever the Board recommends happens to be supported by the authentic works of the accepted riters of English literature." Will some simplified speller have the kindness to point out exactly where in these "standard riters" are to be found the forms, *ar*, *red* (not the color), *ahed*, *riters*, and (from another article in the same issue) *anomalus*, *tru*, *taut* (not the adjective), *scool*, and *folloed*? Perhaps this request is unreasonable, and if it should be found difficult to comply with it the simplified speller may still take comfort in the fact that the Laramie "Boomerang" has recently adopted a number of the officially approved spellings, and the Truro "Daily News" still continues to appear with so liberal a sprinkling of these spellings as must make glad hearts at No. 1 Madison Avenue.

THE ART OF LEAVING OFF, in writing, in story-telling, in speech-making, in preaching, in calling, and in much else, is an art that many never learn, perhaps chiefly because it is so simple—to stop when you get through. Scott more than atones for the long-winded preliminaries to his novels by the masterly abruptness with which he closes them. A compliment worth winning from one's readers is the involuntary exclamation at the end of the book,—Is that all! Those who have read much aloud will recall many a masterpiece of fiction that has elicited from breathless hearers that unmistakable testimony to the attention-compelling quality of the narrative. In her useful treatise on "The Art of Story-Telling" (noticed more formally on another page) Miss Julia Darrow Cowles pertinently remarks: "Story-tellers sometimes remind one of a man holding the handles of an electric battery. The current is so strong that he cannot let go. The story-teller must know when and how to 'let go.' Let us suppose that, in telling Hans Christian Andersen's story of 'The Nightingale,' the story-teller—after the delightful *dénouement* of the supposedly dead Emperor's greeting to his attendants, where he 'to their astonishment said "Good morning!"'—were to add an explanation of the effect of the nightingale's song in restoring the Emperor to health! It would be like offering

a glass of 'plain soda' from which all the effervescence had departed." . . .

TRoublesome AUTHOR-NAMES, which, by reason of being compound names, or variously spelled names, or pseudonyms, or, in the case of women, married names not associated with the writers' earliest and perhaps most famous books, cause confusion and several sorts of blunders, are more in number than might be supposed. At the Newberry Library, as explained in the librarian's latest Report, an "official name list" is being compiled, "definitely recording once for all our decisions as to the forms of authors' names, the manner of spelling them, the data necessary to differentiate two or more bearers of the same name, cross-references from forms not adopted but under which a reader might first look, etc." Like library catalogues in general, this catalogue of names will never be finished, but must receive continual additions. At present it contains more than thirty-six thousand "officially adopted forms of names." The publication and general adoption of some such carefully-compiled list would be desirable in the library world, where standardization of working implements is not yet so complete as the casual observer might be led to infer.

COOPER VERSUS SCOTT formed the subject of a recent conversation with Mr. Joseph Conrad, reported by Mr. H. I. Brock in the New York "Evening Post." Not everyone will agree with the gifted Pole (*né* Kortzenowski, be it remembered) in preferring the Leatherstocking to the Waverley novels. It was from the former that his "first deep draught of English fiction in the original" was taken, and he is still warm in his praises of the delectable quality of the beverage. "Not only," writes his interviewer, "did he find in Cooper a real genius for description and an art of writing not to be despised, but as an old sailor he discovered in the American's work an extraordinarily fine and true feeling for the sea. Cooper, who had been to sea in his youth as a midshipman, confessedly wrote his story 'The Pilot' to show his contempt for the literary seamanship exhibited by Sir Walter in his story of 'The Pirate.' It did not appear, however, that Sir Walter's muddled nautical vocabulary troubled Conrad. What was missing for him was just that feeling for the sea which Cooper had, and which was part of the fibre of the being of the men who had spent half their lives on the great waters. Sir Walter was a landsman." The unfairness of judging the landsman when not in his proper element is, of course, obvious.

LITERATURE IN ARKANSAS has its lovers, though not in such numbers as in Illinois and Indiana, New York and Massachusetts. One good reason of the disparity is that there are a great many more inhabitants in each of these latter states than in Arkansas. From the Fourth Annual Report of the Little Rock Public Library we learn that the late Judge U. M. Rose, who is described as "a rare student and scholar," has left his collection of nearly eight thou-

sand volumes to that institution—a gift that "especially strengthens the library in history, travel, general literature and belles lettres. There are between two and three thousand volumes in French, making one of the largest French collections in the South. Encyclopedias, dictionaries, a set of Edinburgh Review, Niles Register, and many other works which would be difficult to duplicate, make the library an invaluable source for reference. Though the library contains no incunabula, strictly speaking, there is in it a number of early editions which are interesting because little, if at all, duplicated in the United States. There are also specimens of early printing, illustrating and binding." As the Little Rock library had but about nine thousand volumes before receiving this gift, it now finds itself nearly doubled in size. No other library in the country, remarks the librarian with satisfaction, has been so favored in the past year with respect to book-gifts.

THE NOVEL-WRITING HABIT, like other habits, increases with indulgence. Mr. William Heinemann, the well-known London publisher, has a pertinent word to say on the subject in a conversation reported by the London literary correspondent of the Boston "Transcript." "I have no desire," declares Mr. Heinemann, "to criticise contemporary fiction adversely; on the contrary, the standard of the best fiction is as high as it ever was. What I have in mind is the enormous surplus of rubbish that reaches print. You may see this by the extent to which the novel-writing habit has grown of recent years—so much so that the possession of a pen and an ink-pot seems quite excuse enough for anyone to turn author." Upon the enterprising literary agent is laid a large part of the blame for this recent rank luxuriance of growth where already there was no insufficient vitality. The agent's eagerness to swell his commissions by "tying up authors and publishers for several unread—and even unwritten—books on the strength of the often imaginary success of a first book," is at the bottom of much of the mischief, avers the same competent authority. There are reprehensible dealings in "futures" in the book market, as on the stock exchange.

A WORD OF CHEER to HELLENISTS comes from Hamilton College, which has recently issued its annual catalogue, wherein one finds indubitable evidence that not everywhere is the study of Greek falling into irretrievable neglect. The number of classical students at Hamilton increases yearly, and the present freshman class has more members pursuing Greek than any former class in the history of the college. The sophomores come within one of equalling this record, and even in the junior class, where the "grind" of the earlier college courses is commonly exchanged, with sighs of relief, for less exacting studies, largely elective, there is displayed a gratifying fondness for Greek literature. One cannot believe that Greek is made so easy at Hamilton as to account for this enviable state of affairs, but rather that it is made so attractive.

## COMMUNICATIONS.

## THE OLD AND THE NEW POETRY.

(To the Editor of THE DIAL.)

May I say in your pages a few words about your recent interpretation of that very true and beautiful Wordsworthian text, "Poetry is the breath and finer spirit of *all* knowledge" (the italics are mine)?

You very aptly quote a certain fine passage from Milton, and a certain fine passage from Tennyson, to exemplify this famous definition of poetry.

But then, if I read you rightly, because a poet of a different day and civilization from either Milton's or Tennyson's narrates his impression of life in a metrical manner different from either of theirs, you argue, or seem to argue, that since he has not written in Milton's or Tennyson's way, and with Milton's or Tennyson's knowledge, but in his own way and with his own knowledge, what he has written cannot be poetry. You might of course have drawn this inference justly from Wordsworth's definition of the art, if this definition could be understood to mean, "All poetry is the breath and finer spirit of Milton's and of Tennyson's knowledge." But I cannot help feeling that a rather more catholic interpretation of the Wordsworthian definition might be found to be more correct.

You mention "calling out the old guard" against new expression in poetry. You call Wordsworth and Milton and Tennyson. But will they come? It seems to me that in quoting Wordsworth's words about "the breath of all knowledge" you do not quite induce him to emerge for us from the vasty deep of literary criticism, in the character of a poet in a pet against other poetic truth than his own.

As for Milton, you not only advise the writer of poetry unlike Milton's to stop writing and turn to manual labor, you not only exhort public opinion to rouse itself against the existence of a periodical which will print such poetry, but you seem to imply to the reader that in voicing this advice and exhortation you somehow express Milton's spirit in these matters. But do you express it? The ordinary, historic impression of Milton has been that of one rather strikingly eloquent against the very points of your insistence. The ideas and principles of "The Areopagitica: A Speech of Mr. John Milton for the Liberty of Unlicensed Printing to the Parliament of England" are not very plainly evoked by the vision of a figure opposed to the expression of individual conceptions or to more open opportunities for their publication.

Are you quite justified in assuming tacitly that the composer of

"The woods decay, the woods decay and fall,"

can be summoned in the guise of one whose life and work have been those of an old guard, ready to bayonet all theories and practices of poetic art other than his own?

In both theory and practice, perhaps no poets were ever wider apart than Tennyson and Whitman. Does the following letter, quoted from Mr. Horace Traubel's "With Walt Whitman in Camden," evince a determination on Tennyson's part to drive Whitman and his views of poetry from what you call "the sacred precincts of the muse"?

"Farringford, Freshwater, Isle of Wight,  
Jany. 15th, 1887.

"Dear Old Man:

"I, the elder man, have received your article in the Critic and send you in return my thanks and New Year's greeting

on the wings of this East wind, which I trust is blowing softer and warmer on your good gray head than here, where it is rocking the elms and ilexes of my Isle of Wight garden.

"Yours Always

"Tennyson."

As you admire Tennyson's conception of poetry, I know you will listen for a moment to the voice of the singer he held in such honor and entreats so gently; and I am sure you will be generous enough to let me place beside this passage from Whitman's song about the soul facing death two other brief expressions on the same theme by writers of very different manner but who use somewhat the same metrical method:

"Facing west, from California's shores,  
Inquiring, tireless, seeking what is yet unfound,  
I, a child, very old, over waves, towards the house of  
maternity, the land of migrations, look afar,  
Look off the shores of my Western Sea—the circle almost  
circled."

This is by W. E. Henley:

"The smoke ascends  
In a rosy-and-golden haze. The spires  
Shine and are changed. In the valley  
Shadows rise. The lark sings on. The sun,  
Closing his benediction,  
Sinks, and the darkening air  
Thrills with a sense of the triumphing night—  
Night with her train of stars  
And her great gift of sleep.

"So be my passing!  
My task accomplished and the long day done,  
My wages taken, and in my heart  
Some late lark singing,  
Let me be gathered to the quiet West,  
The sundown splendid and serene,  
Death!"

My third quotation is one of the collection of verses by Mr. Carl Sandburg recently published in "Poetry":

"I shall foot it  
Down the roadway in the dusk  
Where shapes of hunger wander  
And the fugitives of pain go by.

"I shall foot it  
In the silence of the morning,  
See the night alur into dawn,  
Hear the slow great winds arise  
Where tall trees flank the way  
And shoulder towards the sky.

"The broken boulders by the road  
Shall not commemorate my ruin.  
Regret shall be the gravel under foot.  
I shall watch for  
Slim birds swift of wing  
That go where wind and ranks of thunder  
Drive the wild processions of rain.

"The dust of the travelled road  
Shall touch my hands and face."

In my own view these songs may all be fittingly included in one category, and may all suitably be called poetry. Whether or not any or all of these expressions are poetry for you, I think it would have been fairer to compare Mr. Sandburg's work with that of other singers of somewhat the same method than with the verse of singers of an entirely different musical tradition. For you surely must admit the existence of a great body of metrical text and metrical translation, not composed according to classic conceptions of prosody, nor with the foot or line measure of the Greeks or the Latins, nor by English rhyme schemes, and yet holding a place among the most enriching and distinguished possessions of the



world of letters, and regarded by thousands of people in modern, medieval, and ancient life, as poetry,—the verse of Langland, of the Hymns of the Zend Avesta, of Whitman, George Meredith, Ossian, Rabindra Nath Tagore, the Psalms, and Lamentations, to mention some random instances.

"So for one the wet sail arching through the rainbow  
'round the bow,  
And for one the creak of snow-shoes on the crust."

The call of poetry for the feet of the young men will always, to my own belief, cry along very differing trails. Least of all would I wish to appear to do anything so pretentious as to deny to THE DIAL's own course the wisdom of "unto each his voice and vision; unto each his spoor and sign." I would only remind you a little of this wisdom; and that it seems to be true that "poetry is the breath and finer spirit of all knowledge."

Chicago, April 22, 1914.

EDITH WYATT.

#### MR. YEATS ON POETRY.

(To the Editor of THE DIAL.)

I was interested in your very sane comment on the speech of Mr. William Butler Yeats at the recent dinner given him by those associated with the magazine called "Poetry." This gallant little periodical has done good service in publishing original poetry, some of which is of real distinction. I particularly liked the April number. And Mr. Yeats has done work of real merit, both as an author and as a friend of authors. Nevertheless his precepts are rather to be regarded as belonging to a school, than as of universal validity.

He insists upon the necessity of simplicity, regardless of the fact that a great deal of very noble poetry has been complex, involved, and allusive; and that in the effort to be simple a host of verse-writers, including some men of exalted genius, have succeeded only in being vacuous. He urges the poet to confine himself to the expression of instinct, although surely instinct is always most interesting, and not infrequently most poetic, when associated with action or with ideas. He urges the poet to avoid the attempt to instruct, although history clearly proves that even didactic verse may be great poetry, as was especially the case with the "De Rerum Natura" of Lucretius. And he strangely enjoins the practise of humility, between which and poetry there is absolutely no connection. It is good manners not to brag; and it is certainly true wisdom not to let our thoughts run monotonously on any merits that we may believe ourselves to possess. But such counsel is of personal and social import, and has nothing to do with poetry,—a point which Mr. Yeats, speaking after a good dinner, has seemed totally to miss.

Mr. Yeats's remarks are of interest as a confession of his own aims and aspirations. One may easily be a true poet and practise all that Mr. Yeats enjoins. One may easily be a true poet and practise none of it. The important thing is to be a true poet. Where there is a real poetic gift, it is extremely difficult to lay down rules as to its methods of procedure.

HENRY BARRETT HINCKLEY.

Northampton, Mass., April 18, 1914.

#### A RARE ASSOCIATION VOLUME.

(To the Editor of THE DIAL.)

The bibliophile is likely to possess all the garrulity usually ascribed to old age before he has passed or even reached the meridian. He delights in talk about his

treasures and particularly his "finds" (little things of a bookish nature interest him), and it is not always what Dr. Johnson called "good talk." Nevertheless, the tribe smitten with the blight of bibliomania is numerous enough to make even a trivial story worth the telling. The "find" I am about to describe would not, I am well aware, be considered a notable one in these degenerate days of long purses. But it is at least as curious and interesting as many experiences I have heard related with much gusto,—and listened to, it must be confessed, with a tinge of envy.

Some years ago—in 1903 to be exact—I read with profit Mr. John Bach McMaster's book on Daniel Webster (New York, 1902), and was impressed by a reference (page 81) to the opinion of Chief Justice John Marshall respecting the maiden speech of Webster in the House of Representatives. Mr. McMaster says:

"But a better testimonial as to the effect of that maiden speech is furnished by Chief Justice Marshall. Nearly twenty years later, when the name of Webster was known over all the land, a copy of his 'Speeches and Forensic Arguments' was sent to the great judge, who went straightway to Justice Story, and expressed his regret that two were not in the collection—that on the resolutions calling for proof of the repeal of the French decrees, and another on the previous question. 'I read these speeches,' said Marshall, 'with very great pleasure and satisfaction at the time. When the first was delivered I did not know Mr. Webster; but I was so much struck with it that I did not hesitate then to state that Mr. Webster was a very able man, and would become one of the very first statesmen in America, and perhaps the very first.'"

A few months afterwards, while the reference was still fresh in my mind, I was, one rainy afternoon (of course, such things *always* happen on rainy afternoons), browsing among some neglected books in the attic of my wife's old Minnesota home. My search, if such it could be called, had been fruitless. The books were quite without value to me, and I had given up hope of finding a single "nugget," to use a favorite term of the late Henry Stevens of Vermont, when lo, I picked up a stained and battered octavo, whose title-label was indecipherable. Almost mechanically I opened the book to learn its title, and encountered on the fly-leaf this inscription: "Mr. Webster begs Chief Justice Marshall's acceptance of this vol. Washington Jan'y 22nd 1831." The title-page read:

Speeches | and | Forensic Arguments. | By Daniel Webster. | Boston : | Perkins & Marvin, and Gray & Bowen. | New York : Jonathan Leavitt. | M DCCC XXX.

It soon dawned upon me that I had in my hand the identical volume mentioned by Mr. McMaster in the foregoing quotation. How then did the book, once a part of the library of the great jurist, find its way into that Minnesota attic? Inquiry soon pieced out the book's story. The volume had been given by the Chief Justice himself to my wife's grandfather, Ezra Abbott, who for some years was a resident of Fauquier County, Virginia. Mr. Abbott was a native of New Hampshire, and after his graduation from Bowdoin College, in 1830, he removed to Virginia to open a private school, in the conduct of which he was very successful. In this capacity, several of the grandchildren of John Marshall were entrusted to his care; and naturally enough he became acquainted with the Chief Justice, then an old man, when the latter paid his annual visit to the "Oak Hill" estate, and now and then was privileged to talk with him. Knowing that his young friend greatly admired Webster, Marshall generously gave him the



collection of speeches. Later, Mr. Abbott became one of the pioneers of Minnesota, where he died in 1876, a useful and much-loved citizen.

This copy of Webster's "Speeches and Forensic Arguments," a rare association volume in more than a single sense, now has a place of honor on my shelves.

Madison, Wis., April 20, 1914. JOHN THOMAS LEE.

#### INCREASING THE SALES OF BOOKS.

(To the Editor of THE DIAL.)

Your "Casual Comment" paragraph on "How to get books to the bookless," in THE DIAL of April 1, suggests that the publishers must originate other and new methods to accomplish that result, and also raises the question as to whether it is worth while to do so. Why, we may well ask, should anyone worry about getting books to the bookless who evidently do not wish to become book owners? There are abundant facilities for getting books to those who wish for them. But if books must be forced upon the bookless it is evident that the publishers must adopt other methods of selling than merely to announce their wares and wait for the demand to make best sellers. And that is just what they must do. I believe the bookless may be reduced to a figure comparable to England's record, or even less, but not in consequence of present sales methods.

There is no other commodity which is allowed merely to answer the original or normal demand. There are many commodities that are now staples, and that sell enormously, which were unknown and unwanted until the enterprising vendors created the demand. The publishers must create a new and increased demand for books. It can be done, but not through studying conditions among book buyers. Buyers can be created. Books can be sold to people who are not readers and will not become readers. The matter of books as household decorations has never been properly exploited; and it has great possibilities. A fair-sized household library is a cheap decoration, even when a good sum is paid for the bookcases. Then the idea of a small library for each home can be promoted. There are many families that would buy some books, if the proposition were to be put concretely to them — not to buy books, but to buy these books that are arranged, selected, priced, and described, and that will be delivered with a suitable case upon terms easy to meet.

A great many sets of books are annually sold in this manner, by concerns organized to sell books rather than to publish them. Some of these sets are good, and some are not. Most of them are sold to people who have no idea of reading them. They buy them because the party of the other part wished to sell them. Why do not the "regular" publishers learn selling wisdom of these concerns, who sell millions of books of mediocre value and doubtful interest? There are many ways to sell books other than to people who wish the books to read. Not one person in a hundred who buys books buys them all to read, or expects to read all they buy. Publishers may regard their books as merchandise, rather than strictly as literature, and promote their sale as other merchandise is sold.

There is, it seems to me, a great field for book selling that has not been exploited, and many methods that have not been adequately tested. There is more than one person in seven thousand who will buy books — if books are properly offered to them.

GEORGE FRENCH.

New York City, April 21, 1914.

#### "BIRD-WITTED" OR "HIGH-BROW"?

(To the Editor of THE DIAL.)

The communication of R. S. printed under the heading, "High-Brow," in your issue of April 1 has doubtless met with the general commendation of those persons who were so fortunate as to read a much needed protest so well put. In the strong dramatic poem, "Barabbas," by Dr. S. Weir Mitchell, published since his death in "Book News," there is a striking line,—

"Bird-witted ever, these light minded Greeks!"

The younger race of Americans, if one may judge from the samples met with in clubs, private homes, social gatherings, wherever men come together, seems to be producing an undue proportion of the "bird-witted." One wonders how much of this degeneration is due to the influence of French literature and to the aping of the Parisian attitude of mind. A prominent American physician, himself of French stock, a part of whose summer vacations is spent in Paris, not long ago said that the degeneration of the Parisian was beyond hope of redemption,—nothing could ever be expected of him again. One is puzzled at times to know whether the "bird-witted" Americans are merely "putting up a front" or whether their mental fashion is the one natural to them and worn because it is within their limitations. America, however, is so earnest a country that there is good reason to hope as between the "bird-witted" and the "high-brows" the latter will win out.

I. R. P.

Ardmore, Pa., April 18, 1914.

#### "ANTI-BABEL" AGAIN.

(To the Editor of THE DIAL.)

One of your recent issues contains a communication entitled "Anti-Babel," from Mr. E. M. Bacon, who asks what will become of Norway should she adhere to a language that the rest of the world is too busy to learn.

Travelling English folks, living as they do within a few hours' sail of Norway, frequently visit that charming country, and are quite content to put up with its language. Indeed, Norwegians are seafaring folks, and pick up enough English to answer our questions when in Norway. In the same way we pick up a good many Norwegian words and phrases.

I am not afraid to prophesy that the Norwegians will remain the happy people they have always been. They might become more wealthy, but wealth is not the main factor in happiness. In England, though so small a country, dialects still prevail. A Southerner often fails to understand a Yorkshire peasant, or a Lancashire lad to understand a girl from Somersetshire; a Sussex man cannot always understand a man of Kent, or a Devonian a Dorset man. You speak of the United States and ourselves as using the same language; but we constantly meet with phrases, not only in your press, but in books written by well-educated men and women, which are not understood by us. Even THE DIAL, which is unusually free from what we term Americanisms, now and again uses some word which is unknown to an Englishman who has not been in the United States.

It must be borne in mind that the great majority of all races travel little beyond their own homes, and read little but the Bible, cheap magazines, and local newspapers. They pass happy lives, which is far more important than amassing wealth.

LEWIN HILL, C. B.

Kent, Bromley, England, April 10, 1914.

### The New Books.

#### A PUBLISHER'S EARLY MEMORIES.\*

The same pen that has chronicled so acceptably the chief events in the life of George Palmer Putnam, founder of the publishing house long and widely known by his name, now traces in more intimately personal detail, and with consequent gain to the vividness and charm of the narrative, the early and rather unusually varied experiences in the life of the writer himself. "Memories of My Youth," by Mr. George Haven Putnam, is little likely to incur the censure pronounced upon the great mass of modern literature by Walter Bagehot when he complained that so few who can write ever have anything worth writing about. Mr. Putnam has the gift of pleasing narration and suggestive comment, and also a store of varied recollections well worth the narrating. Nor does it lessen the readability of the narrative, but rather adds to it what might be called a pathetic interest, to learn that the book's preparation has been attended with unusual difficulties arising from defective eyesight and the disability of the writing arm—one a lifelong affliction, the other a memento of service in the Civil War.

Eldest of seven sons in a family of eleven children, young Haven Putnam, as he appears to have been called, is shown to us as a sturdy, self-reliant, resourceful lad, dependent on his own industry and enterprise for most of his spending money, and so successful in this particular that when at the age of seventeen he set forth for Europe, primarily to seek expert advice on the care of his eyes, and secondarily to pursue such studies as their condition permitted, he had accumulated no less a fund than three hundred dollars toward defraying his expenses. Though this was his first visit to continental Europe, it was his fourth crossing of the Atlantic; for he was born in London, three years after his father had established there a branch of the Wiley and Putnam publishing house, and four years before the dissolution of the partnership called the junior member back to America with his family. Again in 1851 the father had occasion to visit England, and he took his seven-year-old son with him, partly in the hope that the voyage would benefit the boy's eyes. Memories of the early home in London

\* MEMORIES OF MY YOUTH, 1844-1865. By George Haven Putnam. Litt.D., late Brevet Major, 170th Regt., N. Y. S. Vols. Illustrated. New York: G. P. Putnam's Sons.

still linger with the septuagenarian autobiographer. He says:

"The feeling of homelike reminiscence that comes to me in arriving from year to year at Euston or at Waterloo, I am disposed to connect with the first whiffs of that wonderful compound of soot, fog, and roast mutton that go to the making of the atmosphere of London, and to the association of these familiar odours with the earliest breathings of my infancy in the paternal cottage in St. John's Wood."

Of chief interest in the book, and constituting the greater part of its contents, are the pages describing the writer's boyhood home in and about New York, his student life at Göttingen and elsewhere in Europe, and his volunteer service in the great war that cut short his academic course in foreign lands. In his memories of the family life at North Yonkers the author writes:

"Mention has been made in the Memoir of my father of his own active work in organizing a village library and in carrying on in connection with this institution a series of lecture courses. The lecturers brought to Yonkers, largely at his own personal solicitation, were most frequently guests at our house. As a result, we children came to have a personal impression of representative citizens like Beecher, Bethune, Storrs, Wendell Phillips, Curtis, Hale, and many others. Curtis came to the house also from time to time in connection with the business of *Putnam's Magazine*. He was at that time quite a youngster, but I remember even then being impressed by the maturity and finish of his talk and by a certain grace of dignity and manner which made me think of Sir Roger de Coverley. (The wise mother was at that time giving to us older children some reading in Addison.) Another of the younger men who came to the house with matters belonging to the publishing office was Frederick Beecher Perkins, a nephew of Henry Ward Beecher. My father and others who knew him spoke with large hopefulness as to the promise of his career. It was an expectation which was, however, never fully carried out. Perkins remained until his death, forty years later, a clever man who was on the point of doing noteworthy things but who never quite arrived."

From those early years, too, we must take the description of Lincoln as he impressed himself on the youthful listener at that Cooper Institute gathering presided over by Bryant and made forever memorable by the first public appearance in New York of him who was so soon to be called upon to play a supremely important part in the nation's history. The elder Putnam, as a member of the committee having the meeting in charge, was able to smuggle in his son and to give him a seat in a corner of the platform, whence a good view of the speaker was obtained.

"The first impression of the man from the West did nothing to contradict the expectation of something weird, rough, and uncultivated. The long, ungainly figure upon which hung clothes that, while newly made

for this trip, were evidently the work of an unskilful tailor; the large feet and the clumsy hands of which, at the outset, at least, the speaker seemed to be unduly conscious; the long gaunt head, capped by a shock of hair that seemed not to have been thoroughly brushed out, made a picture which did not fit in with New York's conception of a finished statesman. The first utterance of the voice was not pleasant to the ear, the tone being harsh and the key too high. As the speech progressed, however, the speaker seemed to come into control of himself, the voice gained a natural and impressive modulation, the gestures were dignified and natural, and the hearers found themselves under the influence of the earnest look from the deeply set eyes and of the absolute integrity of purpose and of devotion to principle which impressed the thought and the words of the speaker. In place of a 'wild and woolly' talk, illumined by more or less incongruous anecdotes, in place of a high-strung exhortation of general principles or of a fierce protest against Southern arrogance, the New Yorkers had presented to them a calm but forcible series of well-reasoned considerations upon which was to be based their action as citizens."

When a little later this young listener found himself in Europe he was amazed and often also amused at the false and absurd notions current among the otherwise well-informed as to the questions at issue in our great national controversy, and even as to the geographical location of the contestants themselves. One university professor went so far wrong as to place the scene of the war on the Isthmus of Panama, making the North Americans and the South Americans the contending parties; and he begged young Herr Putnam to explain to him how a war of such apparent magnitude could be carried on within so contracted an area. To the youthful patriot placed amid so much of misapprehension and of prejudice in favor of the Southern Confederacy, the situation was trying in the extreme; and a class-room fight, precipitated by an English student's sneer at the North, left the American participant, who now chronicles the battle, stretched helpless on the floor. Speaking in another chapter of public sentiment in England at this time, he says:

"Among the noteworthy friends of the North, men who understood that the contest was not simply for the domination of the continent, but for the maintenance of a republican form of government and for the crushing out of the anachronism of slavery, were John Bright, Richard Cobden, the Duke of Argyll, W. E. Forster, and Richard Hargreaves. In Oxford may be recalled Jowett and Reade, both of them young men, and in Cambridge, Leslie Stephen, who, youngster that he was in 1861-5, was able, by the use of authoritative knowledge and of earnestness of conviction and of readiness to make a fight from the minority, to maintain some backing in the University for the cause of the North. I own a copy of a pamphlet, now very scarce, printed by Stephen in September, 1865, in which he shows up a long series of false statements and bogus news in

regard to our war printed in the *Times* between 1861 and 1865."

Of the author's student days in Paris, Berlin, and Göttingen, he writes most entertainingly and with a remarkable memory of detail. At the Hanoverian university he became acquainted with James Morgan Hart—in fact, introduced him to the town and roomed with him at the *pension* of Frau von H. Neither of the two could then have dreamed how many American students would be turned toward Göttingen by Hart's future delightful book ("German Universities") relating chiefly his own experience of student life at that famous seat of learning. Concerning Mr. Putnam's premature return home to enlist in the regiment of which he ultimately became Brevet Major, and all the stirring events he has to relate in his memories of those critical times, there is room here to give but a hint. His harsh experience as prisoner in Libby Prison and at Danville has been narrated by him more fully in a previous volume, "A Prisoner of War in Virginia." That the young New Yorker, only eighteen when he enlisted in the summer of 1862, rendered valiant service to the cause of the Union, becomes apparent even in his own modest narrative. As a detailed account of individual experience in that war this part of the book is excellent and of more than passing interest. With the close of the war and the writer's completion of his twenty-first year the autobiography comes to a pause, but not to a full stop, since we are promised a continuation (leisure and strength permitting) under the title, "Memories of a Publisher."

Portraits of the author in his adolescence are inserted in the volume, and an index brings it to a close.

PERCY F. BICKNELL.

#### THE FUTURE OF INDIA.\*

And what of to-morrow?

In travelling about India, one finds this question ever on the lips; but alike from English friends and from Mohammedan or Hindu acquaintances one receives only the most fragmentary and inconclusive answers. Nor does the thoughtful student at home, appealing to scores of seemingly authoritative volumes, fare a whit better. The veil that hides the future of all nations from the thinker's searching gaze seems to grow jealously thicker and more im-

\*THE PASSING OF EMPIRE. By H. Fielding-Hall. Boston: Houghton Mifflin Co.



penetrable when India is the land into whose destiny one fain would peer.

Yet what a compelling and enchainning problem it is! It is needless to recall the thronging millions of diverse habitants, to dwell upon the vast geographical complex, to recite the historic vicissitudes of native and foreign rule, or to insist upon the unescapable charm of this incredible land. It has all been done a thousand times; and each time seems to deepen our helpless discontent as we stand with strained eyes and keen longing before the relentless veil.

And ever there is the temptation to listen to the philosophic dreamer or the vaticinating nationalist, when he summons our puzzled eyes to visions beyond the sunset. But inevitably we return with our question to some quiet Hindu or Mohammedan thinker, or to some English worker who has toiled for years beneath Indian suns and can tell us of such lowly things as the crooked stick that serves for a plow, the hapless villager in the bewildering law court, and all the countless minutiae of life and administration. The realities of to-day must be the key of to-morrow.

And in this connection, I think, will be found the chief significance of Mr. Fielding-Hall's latest book. He can see, albeit ever so dimly, the distant day when India shall be a daughter nation; but he speaks of present conditions with the detailed knowledge of experience, and proposes definite changes looking to a larger and better future which he believes must dawn.

"India sees life through different windows than we do; but her eyes are as our eyes, and she has the same desires as we have. She has been nearly dead or sleeping for long, but at last she moves. She is awake or waking. Should it not be our task, our pleasure and our pride, to help her early steps along the path of conscious strength that leads to a national life such as that we have been proud of? And to do so must we not try to understand her?"

"Have we ever tried?"

"I do not think we have; but the time is coming when, unless we can go hand in hand with her along her path to nationhood, she will desert us. Her destiny is calling her; shall we keep her back?"

"We cannot keep her back. 'No one can be more wise than Destiny.' And if we stand in her way, who will suffer like we shall? For her sake and for ours should we not try to understand?"

After such an introduction we are prepared for something radically different both from the ordinary "interesting" superficial volume on India and from the traditional apology for British rule. And it is well that we are thus prepared; for Mr. Fielding-Hall is in deadly earnest, and with the very first chapter, headed "Indian Unrest," we are plunged into a stream

of contention from which we never wholly emerge.

In dealing with the discontent manifested in various parts of India, most writers declare that it is more or less local and temporary and instigated primarily by dissatisfied Brahmans; but this view is regarded by our author as a fatal mistake. He believes that the unrest is caused by the slowly growing consciousness of an energy that desires an advance in every direction and has no outlet. "Throughout India all progress of all sorts is barred; can you wonder there is unrest from this one cause alone? And this feeling goes down to the very lowest ranks as an unnameable, unanalysable fever and unhappiness; you see it everywhere." And in pondering this opinion one must remember that the writer is not some globe-trotting American or some radical English member of Parliament, spending a few weeks in Bombay or Delhi or Calcutta, but a veteran official who has served in Burma for many years. Moreover, he believes that all this unrest is not a bad symptom, but a good one, "a sign of an increasing life." It is at once "the greatest compliment our rule could have, and the happiest omen that could be. India was our patient; now she is recovering, shall we make of her a subject, or a daughter? She must be one or other, or leave us altogether, for the past is passed."

Then the author proceeds to set forth how the factors of success in British rule disappeared, and to explain how unsuitable the present system of government has become. In the first place he is sure the *personnel* of the whole service has greatly deteriorated in the last fifty years. The men of former times went out younger and with less education. They were without prejudices. They were enthusiastic and friendly; and they had individualities. They knew the people's talk, made Indian friends, and looked upon the natives as fellow-humans. But now, alas, the victims of education come out "with their minds already closed, and, as a rule, closed they remain." They disregard all the facts about the natives; and having no real understanding of the people, they have no sympathy with them. In short, they are an impossible lot.

And this shade of Stygian pessimism falls over every chapter that deals with the present. Everything is wrong. Nothing, apparently, could be worse; yet everything threatens to grow worse, unless prompt and energetic remedies are applied at once.

But the destructive criticism of the volume



is its least satisfactory feature; and I hasten to the constructive proposals, reserving any comment on the former until we have considered the latter. Incidentally, in weighing the suggested improvements, we shall gain a fair idea of the strictures we have omitted.

Passing, then, to this more pleasing phase of the book, we find our author insisting first that the necessary personality must be "restored" to the task of governing India. Now the importance of personality is the only point on which all critics of things Indian agree: the question is how to attract the right sort of men. And here Mr. Fielding-Hall says emphatically there will be no improvement until English education is entirely remodelled. At present, he declares, women and clergymen control English education, and the supreme ideal is "authority." This system must be replaced by a virile plan of development that shall evoke independent minds and sympathetic hearts. Then the prospective Indian civil servant should be caught young, not later than nineteen or twenty, and should only be appointed if he possesses the following qualifications: "A good physique and a liking for sport. Good manners and a knowledge of etiquette. Discipline in act. Freedom and courage in thought. Knowledge of life and humanity as they are round him."

Our youthful civilian's real education will begin when he lands in India. Once arrived, he should learn the language (presumably the language of the district wherein he is likely to work). Then he must get an understanding of the principles that underlie the Codes and Acts. He must acquire a genuine insight into the customs of the people and the meaning thereof. He should know something of the economic side of native life. In particular he should determine to encourage amusements, including all sorts of manly sports for the boys and dancing for the girls.

When the *personnel* has been reorganized on this basis, it will be feasible to revive the legal system, beginning with the penal law, criminal courts and procedure. In criminal procedure the most pressing need is to have an accused person, when arrested, taken directly to the magistrate without being questioned by the police. The magistrate should investigate each case; and on trial no one but the magistrate should be allowed to speak directly to any party to the case. ("There is no such curse now to justice as cross-examination by a clever pleader or barrister.") If this system were adopted, there would not be much false evidence, because

the native idea that the trial is simply a fight would largely disappear.

And then some day might come the possibility of self-government. But this must begin with the village. The village organism must be restored to the state in which the British found it, and from that point be helped and encouraged to grow to greater things. Using Burma as an example, the author urges that every village should have a Council, with a Headman chosen by the Council from its own members and confirmed by the Government. This important official should be responsible to the village Council; and the British would retain ultimate control by authorizing the District Officer to suspend the Council when it failed too seriously in its duties. To the village communities thus constituted should be handed over all the rights and responsibilities that could possibly be devolved upon them. They should be encouraged to do everything; and they should form the basis for all development.

Gradually, larger divisions should be organized as unified groups, and from the new "Districts" representatives might be sent to a Provincial Council. We should thus have real though indirect representation of the people. At present the General Council and the Provincial Councils are merely "suspended in the air." "They rest on nothing; they mean nothing; they have as much solidity and reality as kites would have. Was there ever in history a *reductio ad absurdum* like these Councils of Despair?"

In the education of the natives, reading, writing, and arithmetic are not fundamental. The essential things are qualities of character. To develop these, education must be entirely separated from religion, and must be native to the province concerned. Here again we must begin with the village and work outward.

With regard to the policy of admitting more Indians to the civil service, our author declares flat-footedly that they ought not to be encouraged, and that they themselves are happier outside of it. "Government must do its work in its own way, and that is the English way. No Indian can tell what this is." He denies also that the placing of natives in office would placate the people.

In the foregoing paragraphs I have essayed an absolutely impartial summary of the essential phases of a book that is to me most irritating. The author is an able man, a clever writer, a trained administrator. He has spent in India more years than many writers spend months.

He proposes certain improvements that I consider vital and fundamental. Thus, he is certainly right when he insists on the importance of the village as the unit of reform. The average traveller knows nothing of the village and cares less; but the resident administrator, or absent student, realizes that here is to be found the real India. In fact, I think Mr. Fielding-Hall's treatment of this question is more significant than half a dozen ordinary volumes on India. Furthermore, he is undeniably sound in dwelling upon the importance of personality, and in pointing out the possibility of reforms in legal procedure. He inevitably evokes the sympathy of a believer in free government and democracy, when he looks forward to comparative independence for this richest domain of Great Britain. But after conceding all this, I must respectfully and modestly plead that he is frequently untrustworthy. He constantly proves too much; and I think a fair idea of his attitude may be gathered from the following explosion against "things at home":

"Can we, with whom representation except of the wire-pullers of the party has ceased to exist, in whose schools of all kinds and in whose universities there is no education, whose legal system is bad beyond all expression, who have under free forms less real freedom than most other countries, can we give to India what we have not?"

Now it will be very difficult to convince any intelligent American that such a sentence represents a lucid or dispassionate estimate of the present situation in Great Britain; and I need only say that this same sweeping ferocity of condemnation vitiates page after page of a rather remarkable book. There is enough to condemn and bewail in Indian administration, as any student knows, and lurid coloring may help to attract the general attention necessary to ensure reforms; but surely a man of Mr. Fielding-Hall's experience and attainments might have favored us with a judicial exposition instead of a diatribe. Not all the British in India a hundred years ago were brilliant administrators, nor is every civilian to-day an impenetrable blockhead. There is some good in the enlarged Council of India and Provincial Councils. Occasionally a law case is settled justly. Now and again the Headman of a village does faithfully represent his villagers. Once in a while a District Officer is even all that our author demands. In fact, I am prepared to say that the Indian Civil Service is attracting many men of the very finest type. All of this, and much more, our critic might have conceded, and thereby strengthened the real points of his

contentions. As to his conclusion that Indians should not be admitted to the Civil Service, I must raise the query whether their admission would not gradually prepare a supply of fairly trained men for the desired day when British rule may be relaxed. Certainly, representative Hindus and Mohammedans are insisting that their countrymen ought to be admitted in greater numbers and ought to be entrusted with more responsible posts. Again, when he maintains that Indian education should be made non-religious, Mr. Fielding-Hall assuredly contradicts the general opinion of both Oriental and Occidental writers; although my own belief is that in the long run his contention will be justified.

Herewith I have left myself little space for specific corrections; but one is naturally disturbed to find the population given sometimes as three hundred millions and sometimes as three hundred and fifty. If I remember rightly, the last available census gives three hundred and fifteen millions. Again, it is not reassuring to find the following generalization taken as a basis for law reform: "Everyone instinctively hates and fears crime; everyone is honest by nature; it is inherent in the soul." Nor does a reader receive the impression of careful statement from the declaration that the Government has *deliberately* (italics mine) made sixty thousand or more criminals in Burma.

But if the book is marred by such major and minor defects as these, why spend so much time about it? Just because it is exactly what I have described,—an improbable mingling of valuable suggestions and stimulating mistakes. And I have no hesitation in saying that it will be profitable reading for any American desiring to understand Indian problems. Only it must not be accepted as holy writ.

F. B. R. HELLEMS.

#### THE EGYPTIAN BOOK OF THE DEAD.\*

The latest of Dr. Wallis Budge's works is a new and unified edition in more convenient octavo form of two previous publications, the facsimile of the papyrus of Ani having appeared twice already (1890 and 1894) in folio, while the explanatory and descriptive matter was first issued in quarto in 1895. In the present sumptu-

\*THE BOOK OF THE DEAD. The Papyrus of Ani. A Reproduction in Facsimile, edited, with Hieroglyphic Transcript, Translation, and Introduction, by E. A. Wallis Budge. In three volumes, illustrated in color, etc. New York: G. P. Putnam's Sons.

ous edition, the facsimile plates forming the third volume, although possibly over-vivid in color, are especially well done. Before discussing Dr. Budge's treatment of his subject in volumes one and two, it is perhaps worth while to state briefly the developments in Egyptian mortuary beliefs which led to the manufacture and use of such documents as the Papyrus of Ani.

The oldest known remains of Egyptian religious literature are the Pyramid Texts in the pyramids of the last five important rulers of the Old Kingdom. These inscriptions will have been cut on the walls during the period from 2650 to 2500 B. C., though internal evidence indicates that some portions originated as early as 3500 B. C. Their content is a jumbled mass of funerary ritual, hymns, myths, magical charms, and prayers, the whole clearly directed to the great end of protecting and prospering the *king* in a future life.

Two main strands of Egyptian belief are now to be separated. To the humble folk, in their agricultural pursuits, the fructifying Nile gave each year a vision of life arising out of death, — the same lesson upon which we ourselves dwell at the Easter season. This principle of fertility, exemplified in the Nile, its waters, and the springing grain, they called Osiris. The long myth which arose about Osiris pictured him as reigning ultimately in a kingdom of the dead. His conquest of death made possible for others the same victory. Already in the Pyramid Texts we find the dead king identified with Osiris and passing to his realm, side by side and intermingled with a belief in a royal Hereafter spent in the sky with the Sun-god.

With the decentralizing of power at the breaking up of the Old Kingdom (after 2500 B. C.) and the rise of a group of feudal lords several centuries later, came the thought that the blessed future life previously imputed to the king alone might, like the power he had previously wielded, be shared by his subjects. This innovation is evidenced by coffins of the Middle Kingdom (about 2000 B. C.). These also show that, though the Sun-god had definitely become the chief deity of living Egypt, Osiris had become preëminent among the dead. The deceased, whatever rank he may have possessed or lacked on earth, now identified himself in his tomb with Osiris the *king*. So on the coffins of the non-royal in this age are found painted both kingly regalia and utterances corresponding in function to the ancient Pyramid Texts. Though the latter lent certain sections to these Middle

Kingdom Coffin Texts, gradual but constant additions to this type of literature furnished the greater part.

The magical element which had all along been present now began to receive more and more emphasis. Grotesque newly-imagined dangers of the Other World, illustrated by vivid vignettes in addition to verbal descriptions, were to be escaped through newly-invented charms. Materials such as these, with a few survivals from the earlier groups, to which some commentary was often appended, constituted under the Empire (roughly 1500 B. C. ff.) what is to-day commonly called the "Book of the Dead." But this title is misleading. The distinct elements, which in the Pyramid Texts we call "utterances" and in the later material "chapters," clearly arose in different ages and in different localities. From the earliest times they are grouped in varying numbers, in varying order, and with varying phraseology. With the increasing dependence on magic, the Empire Egyptian found the texts which he deemed necessary for use in gaining a happy Hereafter too numerous to be written on his coffin as had been done for his Middle Kingdom ancestors. Hence sections of the mortuary literature, varying with individual preference, were assembled on a long roll of papyrus, which was then placed inside the coffin. Such a roll is our Papyrus of Ani. Not until long centuries afterward, during the Restoration, the last flicker of Egypt's glory before its conquest by Persia in 525 B. C., or later under the Ptolemies, do the parts of the "Book of the Dead" regularly appear with fixed phraseology and in a fixed order.

The introductory material provided by Dr. Budge in volume one, although individual facts are abundant, shows but slight appreciation of the continuous development of Egyptian religious thought during millenia. He extends the designation "Book of the Dead" to cover the whole field of Egyptian religious texts, distinguishing those of the different ages merely by the unfortunate term "recensions." Again, in his discussions of individual divinities, little suggestion is found of the continuous tide of religious thought down the ages, as a result of which primitive local concepts became amalgamated and modified to form the complex and inconsistent maze of attributes of the Egyptian gods as he pictures them.

Copious proof-texts cited in hieroglyphic form, sometimes left untranslated (e. g., pp. 92, 180, 183), impress the lay reader with the learning of the author but fail to throw added



light upon his theme. Frequent rendering of titles or epithets by transliterations tends likewise to obscure the thought. It might be in place here to caution the reader that he will find no consistency in the spelling of proper names. Thus the same god appears as Atem (p. 109), Atmu (p. 110), Tem (p. 113), and Temu (p. 114). Incorrect readings sometimes vie with more correct ones, e. g., "Kesta" (pp. 386, 655, etc.), "Kesta (Mesta)" (pp. 127, 626, etc.), "Amset" (pp. 89, 131, etc.) A similar lack of coördination may be noticed even in the title-pages, which vacillate between a two and a three volume preference.

Dr. Budge contends that the Pyramid Texts were for general use,—a situation opposite to that which we have indicated above. Incidentally, Maspero's early edition of these texts, the one quoted throughout this work, is surpassed in both accuracy and convenience of reference by that of Sethe, completed in 1910, the existence of which is barely noticed by our author (p. 1, n. 2). The chronology adopted by Dr. Budge (source unnamed) is that of Brugsch, going back to 1877. The modern studies of the great historian Eduard Meyer\* have been overlooked in this work, though in 1908 our author considered them in the Introduction to his "Book of the Kings of Egypt." On the interpretation of the *ka* (pp. 73-4) and of the title of the "Book of the Dead" (p. 28), Professor Breasted's recent volume,† briefly referred to (p. 74), offers interesting data.

In his second volume Dr. Budge has given not only the hieroglyphic transcription and the translation of the portions of the "Book of the Dead" contained in the Papyrus of Ani, but has supplemented them from other papyri with many selections omitted by Ani. Although within the Ani text itself he has occasionally noted corrupt passages (e. g., pp. 625, 627), on the whole he leaves aside textual criticism. Now since the "Book of the Dead" is in all its copies quite corrupt, careful comparative study is often indispensable, though not always effective, for arriving at the original sense. Our editor, by his publication in facsimile of many valuable documents belonging to the British Museum, has done much to facilitate such comparative study, but has himself been singularly slow to employ it. Apart from this, his translations, and even his transliterated names, sug-

gest the good old days of Egyptology when it was not yet evident even that the Egyptian language, like Hebrew and Arabic, writes no vowels but only the consonants. Although the author claims in his preface that the work is "fully revised to the date of issue," it reminds one strongly of perusing the aviation records of 1903 in search of the latest developments in man's control of the air.

The transcription of the plates into hieroglyphic type is quite successful, in spite of minor errors. But it is for the third volume, the plates themselves, which so splendidly and conveniently reproduce this magnificent Papyrus of Ani, the finest of its class, that libraries will find Dr. Budge's new edition especially valuable.

T. G. ALLEN.

#### A GREAT AMERICAN ARCHITECT.\*

From its opening page, Mr. Alfred Hoyt Granger's study of Charles Follen McKim raises the great question of architectural ideals on which the judgment of McKim's work must depend. To Mr. Granger, a disciple, a worshipper, we must not look for a solution of this question. His is, rather, a passionate advocacy, raised at times above the level of prose by enthusiasm for his master:

"He stood for a national architecture, inspired by beauty and built on the solid foundations of law, order, and tradition."

"Richardson was a poet of a Southern clime, rich, exuberant, and endowed with the superabundant vitality of the Middle Ages. McKim was a poet, too, but of a later day, when men were alive to the power of reason and awakened by the renaissance to the potency and charm of order and simplicity."

"No lover ever served his mistress with a more tender and entire devotion than McKim served Architecture. To him she was emphatically the Mother of the Arts, the fount of creative beauty, and for her embellishment he pressed into coöperation with himself all whose work was needed for the perfection of any building."

To Mr. Granger's enthusiasm we may all heartily subscribe, without at the same time committing ourselves to adoption of the architectural forms which McKim employed. The difference of opinion will come in the interpretation of the words "beauty" and "national." The road to the beautiful, we moderns believe, is through expression, as the road to the good is through duty. Expression in architecture may be of many things—of structure, of use, of eternal order, of spiritual inheritance, of

\* *Ägyptische Chronologie*, Berlin 1904; *Nachträge zur Ägyptischen Chronologie*, Berlin 1908.

† "Development of Religion and Thought in Ancient Egypt," New York 1912. See pp. 52 ff. and 276, n. 1, respectively.

\* CHARLES FOLLEN MCKIM. *A Study of His Life and Work*. By Alfred Hoyt Granger. Illustrated. Boston: Houghton Mifflin Co.



national individuality. The times are rare when conditions are so happy that all can be achieved in equal measure. The present moment, with its contradictions of historical retrospect and fresh material creation, is scarcely of these times. To express either phase alone is partial and anachronistic. To express the very contradiction itself as an irreconcilable antagonism, like the conflict of duties, creates tragedy,—where it does not create farce. The solution lies in a harmonization of the conflicting elements by emphasis on one or the other,—the harmony either of the conservative or of the radical.

McKim was the conservative, who chose to express pervading order rather than specific variety, continuity with the past rather than proud renunciation. That he was not always able to achieve these without sacrifice is undeniable. The regularity of the side façades of the Boston Library is gained by disguising the interior arrangement; the imperial splendor of the Pennsylvania Station, by the addition of extraneous parts and by literal reproduction of some elements, at least, which suggest another civilization than that of to-day. In this, McKim was behind his masters of the *Ecole des Beaux Arts*, for whom scrupulous obedience to practical requirements was fundamental, and for whom the details of classic form were merely the traditional language for embodying the characteristic dispositions and structure of the present. The Bibliothèque St. Geneviève, with its single room justifying regularity, its construction frankly exposed on the interior; the Gare du Quai d'Orsay, with its simplicity of plan, its emphasis on the essential and the modern, are buildings parallel to those of McKim's which show a higher synthesis of qualities within the classic tradition.

Already the classic tendency in America, which McKim helped to restore after a half century of interruption, is catching up with this progress of the interior—the exaltation of character as the *sine qua non*. The militant tendency of secession, to be sure, has here been beforehand in this, with its superb solution of the artistic problems of the steel frame and other requirements of modern commercialism. Applied to problems more consecrated by time,—the buildings of government and of the church catholic for instance,—its novel forms might in their turn show some lack of significance. A final victory for one or the other of these tendencies, or a fusion of them, it is too early to predict, nor is prophecy necessary

for the appreciation of such work as McKim's. Both tendencies are expressive of the present, neither can truly claim an exclusive right to the title of a modern or an American style. For one can be pleaded the individuality of American life, for the other its essential cosmopolitanism.

To a greater extent than with the work of many others, it is true, McKim's work involved close imitation of prototypes in previous styles. This must be recognized as a passing phase of the movement he helped inaugurate, having, to be sure, its own extenuation in the historical spirit of the nineteenth century by which the still more literal revivals of its earlier years were inspired. With McKim himself, moreover, there was always criticism of his originals—modifications, refinements, and thus essential originality. The Boston Library is no more renaissance in its forms than its ancestor, the temple of the Malatesta at Rimini, is Roman. The plagiarism is the plagiarism of Shakespeare.

McKim's reputation, however, has no need to rest on such achievements. The Bank of Montreal, Harvard Hall, and the Morgan Library in New York, to mention but a few, are fresh creations, perfectly adapted to their functions, and alive with expression of character, as well as sympathy for materials and purely architectural harmony. Dignity, monumentality, and respect for environment are never absent from McKim's work. As a great artist in the handling of brick and stone, wood and metal, to bring out their characteristic beauties, he was surpassed only by his partner Stanford White. In the purity and assonance of his architectural language, the delicate beauty of proportion and of line, the music of forms, McKim was the first of our time.

SIDNEY FISKE KIMBALL.

#### THE GRAIL IN A NEW LIGHT.\*

No student of mediæval literature commands more justly than Miss Jessie Weston a respectful hearing from scholars for whatever she may have to say. Her long and thorough study of first-hand sources, proved by painful researches into obscure MSS. in every important library of Europe; her eager investigation of all the material illustrative of primitive life which anthropologists and folk-lorists have lately made accessible; above all, her open-mindedness and hesitancy to let a theory govern her view of

\* THE QUEST OF THE HOLY GRAIL. By Jessie L. Weston. New York: The Macmillan Co.

facts,—all these have given her a place in the front rank of authorities in her field. In her latest book, "The Quest of the Holy Grail," she summarizes in a coherent statement the theory which her data have at last forced her to form about the many confused and conflicting Grail legends surviving in the tales of Chrétien, Wolfram, Borron, and other poets of their time.

Miss Weston discards, as is now for that matter the fashion, the hypothesis that the Grail came into literature as originally a Christian relic,—the cup of the Eucharist,—and the bleeding lance also,—the lance of Longinus,—admitting with Alfred Nutt and others that both talismans were of popular origin. She nevertheless profoundly modifies the "folk-lore" explanation by turning its facts, and some additional ones, into proofs that a consistent ritual ceremony lay at the basis of the Grail story. She sums up the now generally accepted evidence as to the nature of the Adonis cults, with their bands of lamenting women and their mystery service of a dying and reviving god; in which service a cup and a lance, both equally "well-known phallic symbols," played the part of emblems of fertility. She assumes that the Grail legend in its account of a solemn procession before a wounded king,—a procession in which lance and Grail were carried with awe by a band of wailing maidens,—is a revelation of an attempt to initiate a new worshipper into some similar Mysteries. She goes further, and offers this suggestion:

"At one time the nature-ritual, upon the due performance of which the fertility of the land was held to depend, was celebrated publicly and generally; but in consequence of the insults offered by a (probably local) chieftain and his men to the priestesses of that cult, or maybe to the temple maidens, the open celebration ceased. The tradition of these rites, their significance, and their continued life in some secret stronghold, was, however, preserved in the families of those who had been, perhaps still were, officials of the cult."

Miss Weston supposes (and this supposition at least is not far-fetched) that the Druidic religion, which held "views on the origin and transmission of life of a profound and complicated character," and the Irish gods, who bore the double character of "deities of increase and fertility and lords of life" (a character possibly derived from the introduction of the Adonis cult into Britain by Phœnician sailors) all contributed to the rite commemorated in the Grail poems. Moreover, she thinks the evolution of this account of a Mystery into a romance is easily traceable, since two kinds of story-tellers undoubtedly worked over the material: those who understood its significance,—that is, the

initiated,—and the uninitiated. To the latter (among whom Chrétien is placed) the talismans, cup and lance, which are found in the tale, would inevitably, during the crusading centuries, suggest the instruments of Christ's passion and would as inevitably lead to a Christian interpretation of the whole. To the others, represented by Robert de Borron, those who knew the meaning of the story "from the inside," the primitive symbolism of a nature cult became transmuted into the threefold significance of "Christian esoteric teaching," in which the Grail as the Eucharist stood for the "Feast of Communion, the actual Body and Blood of the Lord and the source of spiritual life" (p. 121). A Mystery containing some such threefold meaning Miss Weston thinks may have been developed from the Gnostic heresies by the Knights Templars, whose fall was contemporary with the disuse of the Grail story as a minstrel theme (p. 136). In short, "the Grail romances are a survival of that period of unrest" during which there was much "search for the source of Life, Life physical, Life immortal," a search that often preserved the forms of ancient services frowned upon and finally suppressed by the Church.

Such, stripped of many interesting details, is the outline of the theory presented in this little book. It will certainly command immediate attention, and will as certainly provoke much discussion and disagreement. One question that is bound to be brought up very soon is that of the relation of this hypothesis to the so-called "Christ myth." Miss Weston leaves no very clear impression as to whether she identifies the Adonis cult with the heretical ceremonies of the Gnostics, or whether the two are different and if so as to which is to be taken for origin of the Grail story. Probably the reasonable solution is that the Gnostic heresy was so similar to the pagan beliefs and rites that there is no great need for differentiating them. But if that is true, why bring in the Adonis cult at all save as a parallel? An increasingly large body of radical New Testament critics are tending to find in the Gospel story of Christ's passion the account not of an historic death but of the sacrifice of the annually dying and reviving fertilization god of an obscure Jewish sect; the Mysteries of this sect again are suspected of having been perpetuated by the Gnostics and of having spread rapidly over what became Christendom through their likeness to a tolerably universal primitive method of invoking fertility at the change of the seasons. If this

basis for the Gospel story should come to acceptance, it may smooth out some of the difficulties in the way of accounting for the Christianization of material itself probably the very "Urstoff" of Christianity.

WINIFRED SMITH.

#### BRIEFS ON NEW BOOKS.

Mrs. Piozzi  
in later life.

"Dr. Johnson's Mrs. Thrale" is a person to whom no small interest attaches in the minds of those who cherish the Johnsonian legend. A new volume, therefore, which has for its title "The Intimate Letters of Hester Piozzi and Penelope Pennington: 1788-1821" (Lane), edited by Mr. Oswald G. Knapp, will appeal pleasantly to those readers who have wished for a more satisfying look at the hospitable mistress of Streatham Park than is afforded in the pages of Boswell or Madame D'Arblay. As the dates indicate, this correspondence occurred after the breaking of that brilliant circle which brought distinction, incidentally, to the household of the wealthy brewer and his talented wife; Thrale was dead; Mrs. Thrale had married the Italian music master, thereby incurring the wrath of Johnson, alienating the Burneys, and permanently estranging her own children; Johnson himself had died, and new friendships had replaced the old. In itself the second marriage appears to have resulted happily. Mrs. Piozzi's literary activities continued, and there was no lack in contemporary appreciation of her intellectual and social gifts. Mrs. Piozzi's correspondent, who first appears as Miss Penelope Weston, was a woman of literary tastes, somewhat younger than her friend, whose acquaintance with the elder woman seems to have begun at about the time of the second marriage. The letters here published are almost exclusively those written by Mrs. Piozzi, and they continue to the year of her death. To the casual reader these letters may appear rather inconsequential; they certainly contain very little of the Johnsonian sententiousness. But they are intimate and vivacious even to the last — surprisingly vivacious for a writer who has passed the three score and ten. Their style is obviously characteristic: "How like herself, how characteristic is every line! wild, entertaining, flighty, inconsistent, and clever!" wrote Fanny Burney, after reading Mrs. Piozzi's narrative of her continental journey (1789); the comment applies equally well to her correspondence. If her gossip on public affairs is not particularly astute, it at least reflects the popular opinion and sentiment of the time; it is frank and intimate and altogether human. "Dear, lovely, sweet Siddons" is her effusive manner of referring to the queen of tragedy, with whom she and her correspondent were on terms of friendship, and whom she rarely mentions without one or more endearing epithets. These expressions are evidently an indication of an unusually

amiable temper which characterizes her statements even when concerned with matters which might easily have called forth harsher terms. "I never was good at *pouting* when a Miss," she says; "and after fifteen years are gone, one should know the value of Life better than to *pout* any part of it away." As illustrative of the lively humor and the easy colloquialism of her style the following paragraph may be quoted:

"Our Master [Piozzi] is too bad to be diverted by anything: 50 hours has that unhappy Mortal lain on an actual rack of torment, nor ever dozed once except for 7 or 8 minutes, not ten. 'Tis truly a dismal life, and Mrs. Siddons has called home Sally, and Mr. Davies is making holyday at Brighthelmston, and there is nobody to make out whilst with good old Mr. Jones. I just had a peep of the Lees and Greatheeds, it was, however, but a peep. We went to Town one night and saw Euphrasia, and caught a cold which Piozzi attributes to the Kangaroo, etc., that we carried the children to look at next morning. 'Ah! those Ferocious Beasts are been my Ruin,' quoth he."

Such public matters as the occurrences in France and the scandal about Queen Caroline are subjects for her comment. She is depressed by the suffering due to the hard times of 1799-1800: "When the Gardener came yesterday, scratching his head, and saying there would be no wall-fruit this year, I could hardly answer him civilly; but I *did* say, For God's sake, think about the hay and corn, and hang the fine people and their wall-fruit." Her remarks upon contemporary literature are numerous and interesting. Just after "The Mysteries of Udolpho" appeared, she wrote "[Mrs. Radcliffe's] tricks used to fright Mrs. Siddons and me very much; but when somebody said her book was like Macbeth, 'Ay,' replied H. L. P., 'about as like as Peppermint Water is to good French Brandy.'" Scott's novels she found dull; Irving's "Sketch Book" was "pretty enough." Thus these letters are a real addition to the human documents relative to an interesting age, as well as a frank expression of a notable woman. The volume is enriched with thirty-two illustrations, mainly portraits. We notice in the editorial accompaniment two or three slips. "The Vision of Mirza," is attributed to Steele; the line "There is a tide in the affairs of men," etc., is placed in "Timon of Athens"; and where Mrs. Piozzi quotes lines from "A Midsummer Night's Dream" as spoken by Hermione (confusing that heroine with Hermia), there is no correction, although they are really a part of Lysander's speech.

Lord Milner's  
later work in  
South Africa.

Mr. W. Basil Worsfold's book entitled "Lord Milner's Work in South Africa," published eight years ago, has been recognized widely as a well-informed history of South African affairs during the period from the appointment of Sir Alfred Milner as High Commissioner in 1897 to the termination of the Boer War by the Peace of Vereeniging, in June, 1902. In that book Mr. Worsfold laid stress upon the quality of virility which characterized the Milner administration, and showed that, at last, despite (perhaps, rather, on account of) the upheaval caused



by the war, South Africa seemed in a fair way to lose its dubious eminence as the least successfully governed portion of the British Empire and the chief British "graveyard of reputations." Students of British imperial history will be gratified to know that Mr. Worsfold has carried his studies beyond the point arrived at in his first volume, and that there has come from the press a supplementary work, in two volumes, bearing the title "Reconstruction of the New Colonies under Lord Milner" (Dutton). Chronologically, these volumes cover the period from June, 1902, to April, 1905, when Lord Milner was succeeded in the high commissionership by Lord Selborne; but an extended "epilogue" bridges the interval between Lord Milner's retirement and the establishment of the Union of South Africa, May 31, 1910. Mr. Worsfold writes, in part at least, from personal observation, and he has made exhaustive use of the private diaries and papers of Lord Milner, published official documents, newspapers, and other materials of value. He quotes freely from the letters and speeches of Milner and of other South African officials and leaders. His service as editor of the Johannesburg "Star" during the years 1904 and 1905 gave him exceptional opportunities to follow closely the events of those peculiarly formative years. By reason of the importance of the problem of Oriental immigration in the United States, the portions of Mr. Worsfold's volumes which are most likely to prove of interest to American readers are those (Chaps. XI-XIV.) in which is discussed the question of Chinese labor in the colonies. It is shown that the need of large quantities of unskilled labor in the mines is imperative, that the requisite laborers cannot be found at home, that the attempt to supplement native labor by unskilled European labor has been futile and must ever be so, and that, as Lord Milner early came to believe, the importation of Chinese coolies is an unwelcome, but the only practicable, solution of the problem. The introduction of Chinese labor, first authorized by ordinance in 1904, is pronounced "the cardinal act of Lord Milner's reconstruction of the new colonies"; and the assertion is ventured that no one save Lord Milner could have induced the Balfour Ministry to sanction a proposal which was so certain to evoke a storm of opposition, not only in South Africa, but in the United Kingdom and in Australia and New Zealand.

*The theatre  
of to-day.*

To the reviewer of books dealing with the modern stage it is surprising that Mr. Clayton Hamilton should offer as an apology for writing his "Studies in Stagecraft" (Holt) the following remarkable statement: "In this growing age of stagecraft, it is necessary that criticism should bestir itself to keep astride with rapid revolutions in dramatic artistry that are being effected before our very eyes." Not to mention the ephemeral emanations of the daily and Sunday papers, and the slightly less ephemeral articles in the weekly and monthly magazines, books

are constantly being published on all phases of dramatic activity. And there is, too, no lack of contemporaneity in these treatises, for the plays of last season are passed in review in books published during the following summer. Mr. Hamilton's volume consists of a number of articles many of which have appeared in popular magazines, where they no doubt served a useful purpose. Very little exception may be taken to the ideas set forth; they are in accord for the most part with the best modern criticism. One finds it hard, however, to agree with the definition of poetry as "in a large and general sense . . . that solemn, tremulous happiness that overcomes us when we become unwittingly and poignantly aware of the existence and the presence of the beautiful." Since when has poetry become happiness, even on the stage? One of the most suggestive chapters in the book makes a plea for a new type of play,—for the "extensive" instead of the "intensive" drama, for the synthetic instead of the analytic. "It will not content itself with the analysis of character within constricted bounds of time and place, but will attempt to represent the logical development of character in many places and through many times. It will not be realistic but impressionistic, not prosaic but poetic." This type of play will be made possible by the invention of stage devices, already seen in the revolving stage, and in the simplification of scenery, shown in the work of Gordon Craig and Max Reinhardt. Is not the Irish theatre already doing what Mr. Hamilton predicts? Certainly the Irish plays have poetry, they are not narrowly intensive, and they are not burdened by the demands of elaborate settings. Synge's "Deirdre of the Sorrows" points to a larger drama than the intensive work in "Hindle Wakes," and is free from the technical artificiality of the plays of Pinero.

*In past  
and present provinces  
of Turkey.*

The islands and shores of the eastern Mediterranean are so crowded with historical memories and so rich in picturesque charm that the well-read traveller, moving among them with open eyes, can generally write an entertaining account of his farings by land or sea. Naturally, then, the list of volumes dealing with these tempting scenes is almost appallingly long; but we have no hesitation in saying that Mr. Harry Charles Lukach was justified in adding to the number with "The Fringe of the East" (Macmillan). It is always easy to say exactly what makes a successful book of travel, unless one begins to recall the vast range of differences among the classic works of this description, or even among those we describe as readable. In the present instance the explanation would seem to lie not merely in the catholicity of the author's interest and his scholarly training, but also in his appreciation of little things, his enjoyment of fun, and a delightfully irresponsible habit of introducing unexpected bits of folk-lore and unfamiliar literature. Furthermore, he does not weary the reader by dwelling unduly on what is perfectly well known to everybody. Thus, in his



chapters on the Holy Land and the neighboring districts, while he does not neglect the often described scriptural sites, he directs our interest very agreeably to Mohammedan mosques, or to castles and other monuments of the incredible Crusaders, who give the impression that they must have built with one hand while they fought with the other. However, we may leave Mr. Lukach's readers to make a further analysis for themselves; whatever the causes, the book is enjoyable throughout. It is written in an easy narrative style, and contains nearly eighty illustrations, most of them genuinely helpful. A useful map may be found in an obscure place after the index, although no mention of it is made in the table of contents.

*The effect of stimulus in living substance.*

The ninth series of Silliman Memorial Lectures at Yale University, delivered by Professor Max Verworn of the Physiological Institute of the University of Bonn, is now published in a volume entitled "Irritability: A Physiological Analysis of the General Effect of Stimuli in Living Substance" (Yale University Press). The author is a physiologist of international reputation, and a specialist on the subject of irritability and its consequence in the living substance,—fatigue. He views and analyzes life processes in terms of his specialty, though careful to acknowledge the arbitrary element in such a classification and to admit the absence of isolated systems in the world of life. The work deals with the history of the analysis of stimuli and irritability, with the principles underlying research upon living substance and the conception of life as the entire sum of vital conditions and also as a property of the whole complex. Stimulus is defined as every alteration, positive or negative, in external vital conditions, while changes in internal states in the organism are conveniently designated as "development." The quality of stimulus and its effects, quantitative and qualitative, upon metabolism, its relation to pathological conditions as well as to hypertrophy and atrophy, are discussed at length, as are also the physiological indicators of the process of excitation and fatigue. The results of exhaustive researches into the physiological analysis of normal stimulation are applied to the problems of fatigue, asphyxiation, and narcosis. The work is technical, being designed primarily for the physiologist; but it is written with a view to the larger relations of the subject, so that its circle of service is much widened. The style is made piquant at times by some lingering Teutonisms. One marvels that a scientific book of this sort should be issued without an index, and should contain the misspelled names of Weismann and Strasburger. It is also to be regretted that the history of tropisms should be discussed at length in a series of lectures before an American audience without reference therein to the work of Professor Jacques Loeb and his pupils, and that stimuli and oxidation should be analyzed without reference to Professor Loeb's epoch-making discoveries in artificial parthenogenesis.

*The less serious side of things.*

A sort of ludicrous inconsequentiality, with an underlying method in the madness of it, is the keynote of Mr. Simeon Strunsky's "Post Impressions" (Dodd), a book of brisk little sketches originally published in the "Saturday Magazine" of the New York "Evening Post"—hence the title of the volume. The same nimble wit that gave delight in "Through the Outlooking Glass" and "The American Cinematograph" banishes drowsiness when we dip into these "Post Impressions." Among the favorite objects of the author's playful satire we find the college curriculum, and the erudite German professor, and much of the educational machinery in general. In his most characteristic vein is the following amusing absurdity: "It is true that we are still without a definitive text of the Gilbert librettos. For this we must wait until Professor Rück sack, of the University of Kissingen, has published the results of his monumental labours. So far, we have from his learned pen only the text for the first half of the second act of 'The Mikado.' This is in accordance with the best traditions of German scholarship, which demands that the second half of anything shall be published before the first half." In Gilbert's self-made men—Ko-Ko, the Lord High Chancellor, and others—he finds "matter enough for an entire volume," and adds: "I throw out the suggestion in the hope that it will be some day taken up as the subject of a Ph.D. thesis in the University of Alaska." Admirable fooling will be found in plenty between the two covers of Mr. Strunsky's little book.

*A versatile Italian in Mogul India.*

Under the alluring title, "A Pepys of Mogul India" (Dutton), Miss Margaret Irvine has prepared a convenient and readable abridgment of her father's "masterly edition" of Niccolao Manucci's "Storia do Mogor." In the year 1656 this Venetian wanderer, then a boy of seventeen, found himself a friendless stranger in India; but he was a resourceful youth, and resourcefulness often seems coupled with good fortune. At first he became an artilleryman; but by degrees he qualified himself to practise medicine, or, at any rate, to impress even the highest class natives with his powers of healing. One way or another he found himself intimately associated with the court life of the day; and his pictures of the daily farings and doings of princes and princesses form one of the most attractive features of the book. At times he even rose to positions of considerable diplomatic influence, which made his notes a valuable source for political history. His career was almost fantastically picturesque, and fortunately he wrote voluminously, and often graphically, about everything that interested him, from the remarkable administering of a remarkable enema to important questions of imperial relations. In fact, his wide-ranging and human-hearted pages almost justify Miss Irvine in adopting for him the

conjuring name of the inimitable English diarist, although, of course, there is only one Pepys. Manucci has long been a sort of mine for the scholar; and the present redaction will introduce him favorably to a wider public as a very vital and interesting personality moving in a strange and varicolored environment.

*Nantucket musings.*

A volume of odds and ends having a wide range of varying interest appears from the pen of Miss Mary E. Waller under the title, "From an Island Outpost" (Little, Brown, & Co.). If for no other reason than that Miss Waller is the author of "The Wood-Carver of 'Lympus'" one is attracted by this production of hers in a very different vein, dealing with the facts of her own experience, outer and inner, rather than the fictions of her fertile invention. Musings and memories indulged in during quiet weeks and months at Nantucket form the substance of the book, and the pages are touched with a reality, sometimes a homely reality, that delights the discerning reader. "I made some beach plum jelly this morning," the writer tells us in opening her third chapter; "it is the thing to do at this season in Nantucket. It was a failure. Although it was firm and clear the taste was not right. I must try again." A little later she exclaims: "Ah, these common things of life! What balance, what poise they give us when we are forced to breast alone the overwhelming flood of adverse circumstance!" On a theme quite different from beach plum jelly she writes: "The ideal holds the truth in suspension. With Ibsen it seems to be ideals *versus* truth. The trouble seems to be that he has laid his foundation stones in wrong relation to the superstructure — *en délit*, as is said of the quarried stratified rocks when placed in the walls contrary to their manner of lying in the stratum." Miss Waller has fulness of life and wealth of thought to draw upon for the enrichment of such a book as she now offers to her readers.

*Counsel for mental sufferers.*

Under the engaging title, "Minds in Distress" (Luce), Dr. A. E. Bridger of London endeavors to provide "a psychological study of the masculine and the feminine mind in health and in disorder." The author is impressed, as are many of his fraternity on this side of the Atlantic, with the desirability of placing before those whose interest or whose nervous liabilities inspire them with the importance of mental hygiene, some words of insight and correction and aid. To offer a life-preserver to minds in distress is concentrated philanthropy. Would that the wish were as readily the father of the deed as of the thought; unfortunately, good wishes leave no offspring. The execution of Dr. Bridger's task suffers from a doctrinaire attitude, which results in an astrangement of precept and practice or in an aimless issue when they meet. The ingredients of the book are well chosen; but the composite is hardly a

composition, for the ingredients do not compose. The central distinction which makes the neurasthenic the clue to the masculine, and the hysterical the clue to the feminine liability, is sound and is coming to be more and more recognized. But a clue is not a solution, any more than a plot is a story. The lay reader rightly demands a story, not a series of incidents out of which a story could be made. He is likely to find this volume disappointing, — perhaps unduly so because of the allurements of its title.

*Brief essays on books and life.*

Their crisp brevity will recommend to many hurried readers the short papers included in Professor Richard Burton's "Little Essays in Literature and Life" (Century Co.), collected chiefly from the pages of "The Bellman," and grouped under five heads: "Nature," "Man and Society," "Art and Letters," "Education," and "Facetiae." Though allowing himself as a rule but a scanty five pages for each theme, the author contrives to say much that is significant and interesting on the matter in hand. In the course of a few paragraphs devoted to his own five-year-old daughter we note especially his quick perception of "the exceeding silliness of 'talking down' to a little one who looks up to you in the physical sense, since you are the taller; but who looks down on you and patronizes you from a height of spiritual superiority that is beyond plummet-line, measure, or mark." And on the old, old theme, the nature of humor, he observes, not too tritely, that "what is true of the nation is true of the individual; a great humorist — not a mere mountebank whose verbal somersaults in the paper amuse us for the moment — is always one who has a big, sympathetic, sensitive soul, terribly aware of the tragic possibilities of the ticklish business of living. Aristophanes, Rabelais, Molière, Heine, Mark Twain, — they are all brothers under the skin in this respect." Such essays as those on "Criticism and Cant," "Blunders and Blunderers," "Loafing," "Book One Hundred One," "St. Augustine and Bernard Shaw," and many more that might be named from the attractive table of contents, lure by their mere title; nor is the lure deceptive or disappointing.

*The problem of sorrow.*

Benedick said truly that "Every one can master a grief but he that has it." Such a book as Mr. Bolton Hall's on "The Mastery of Grief" (Holt) must of necessity contain maxims much easier of utterance than of application. Yet it is a sane and thoughtful discussion of the subject, with apt quotations from other authors, and with wise avoidance of mysticism, of dogma, of anything that might fail to appeal to the common sense of the average reader. The successive chapters, admirable for their brevity, treat of such themes as the tragedy of death, regrets, the diversion of the mourner's thoughts, the course of nature, the funeral rites, the persistence of life, science and immortality, and the breakdown of faith. A single brief extract will indicate the spirit of the

book. "They say to you 'Have faith.' They might as well say to those suffering in poverty 'Have money.' We have reason, and must satisfy the reason before we can have a reasonable faith." A timely word is uttered in the chapter beginning, "One of the ways we have of adding to our own pain lies in our funeral customs. We are but little less heathen than our ancestors in this direction." The fact that Mr. Hall is a man of affairs rather than a preacher gives his book a certain weight and value that it might not otherwise have.

#### BRIEFER MENTION.

Professor Jacques Loeb's "Artificial Parthenogenesis and Fertilization" (University of Chicago Press) is a revision and enlargement, by the author, of an English translation of his "Die chemische Entwicklungserregung des tierischen Eies" which appeared in 1909. It provides, in very convenient form, a digested summary of the brilliant series of researches which were originally published in the form of short papers in many widely scattered technical journals.

Experienced in the telling of stories to children, Miss Julia Darrow Cowles writes wisely and well in her book on "The Art of Story-Telling" (McClurg), a compact little volume with every one of its chapters very much to the purpose. She discusses story-telling in the home and in the school, the choice of stories and how to tell them effectively, the various kinds of stories suitable for children, the joy of story-telling, and the art of it,—all this, and more also, in Part I. Part II. contains nearly half a hundred good short stories, old and new, a title index and a topical index to these, and a classified list of books for the storyteller. Miss Cowles writes persuasively, and her book will do good.

Undoubtedly the most widely read and in many respects the most valuable book devoted to our American aborigines is Catlin's "Indians,"—or, to give the work its full title, "The Manners, Customs, Languages, History, and Conditions of the North American Indians." Its author, George Catlin, was a portrait painter who conceived the plan of making as complete a pictorial record as possible, direct from the subject, of the various types and customs of the American red man; and for eight years (1832-1839) he gave himself wholly to this task. Of the book embodying his observations and experiences during this period, and containing reproductions of his principal paintings, several editions were published; but all have been long out of print, and unobtainable except at prices prohibitive to the ordinary buyer. It is therefore a decided boon to have a new edition of the work, with both text and illustrations printed (as we are informed) from the original plates, and published at a price which is only an inconsiderable fraction of the sum usually brought by the early editions at auction. Messrs. Leary, Stuart & Co. are the publishers of this new edition, which is in two large volumes, well printed and substantially bound. The illustrations number one hundred and eighty full-page plates, printed in color by lithography. With this new edition available, there is now no reason why Catlin's "Indians" should not be in every public library of the country, however small.

#### NOTES.

A volume of collected essays by Rudolf Eucken is soon to appear, under the editorship of Mr. Meyrick Booth.

Two hitherto unannounced novels to be issued immediately by Messrs. Dutton are "A Free Hand" by Miss Helen C. Roberts and "The Sheep Track" by Mrs. Nesta H. Webster.

Mr. William Rose Benét has recently completed a collection of some sixty lyrics, which the Yale University Press will publish under the title, "The Falconer of God, and Other Poems."

"Business: A Profession," by Mr. Louis D. Brandeis, and a new and enlarged edition of Mr. Ralph Adams Cram's "Church Building," are two new announcements of Messrs. Small, Maynard & Co.

"Shakespeare Personally" is the title of a forthcoming posthumous volume by the late Professor Masson, which has been edited and arranged for the press by his daughter, Miss Rosaline Masson.

An important contribution to sociology is announced in Mrs. Florence Kelley's "Modern Industry, in Relation to the Family, Health, Education, and Morality." Messrs. Longmans will publish the book.

Two important forthcoming additions to the "Contemporary Science Series" are Mr. Havelock Ellis's "Man and Woman" and Mr. Robert Michels's "Sexual Ethics: A Study of Borderland Questions."

We understand that Lord Bryce is engaged upon a history of modern democracy. Probably no other living writer is better fitted for this task, and the book is bound to prove a contribution of notable importance.

A compilation of more than a thousand familiar quotations pertaining to mathematics is promised by the Macmillan Co. in Mr. Robert Edouard Moritz's "Memorabilia Mathematica: The Philomath's Quotation Book."

The autobiographical papers by Abraham M. Ribbany, the Syrian immigrant who to-day occupies the pulpit made famous by James Freeman Clarke, have been collected into book form and will be published in the Autumn by Houghton Mifflin Co.

"A Tramp through the Bret Harte Country," by Mr. Thomas Dykes Beasley, is announced by Messrs. Paul Elder & Co. The narrative describes a walking trip through the region made famous by the "fortyniners" and their chroniclers, Mark Twain and Bret Harte.

A memorial to Sam Walter Foss, poet and librarian, will be erected on the farm where he was born at Candia, N. H., by the Candia Club. It will take the form of a granite marker, bearing a bronze tablet on which will be the date of the poet's birth and an inscription from his works.

Mr. H. De Vere Stacpoole, the novelist, has recently completed a philosophical work entitled "The New Optimism," which John Lane Co. will publish. The wide field of the author's optimism may be inferred from the sub-title: "An exposition of the evolution of the solar universe, incidentally of life, and finally of man."

A series of "Elliott Monographs in the Romance Languages and Literatures," edited by Mr. Edward C. Armstrong, is being projected by the Johns Hopkins Press. The first three volumes, to appear this Spring,



are the following: "Flaubert's Literary Development in the Light of his *Mémoires d'un fou*, *Novembre*, and *Education sentimentale*," by Mr. A. Coleman; "Sources and Structure of Flaubert's *Salammbô*," by Messrs. P. B. Fay and A. Coleman; "La Composition de *Salammbô* d'après la correspondance de Flaubert," par F. A. Blossom.

A statue of Anne Hutchinson is not unlikely to be added, before very long, to the works of art adorning the Boston Public Library. The women of America are invited to contribute of their influence and their means toward this end. A preliminary committee, headed by Gen. Francis Henry Appleton, and including Mrs. Margaret Deland and Mr. Erving Winslow, has the matter in charge. Mr. Winslow is secretary of this committee.

S. R. Crockett, the Scottish novelist, died on April 20, at the age of fifty-four. For several years he was a minister in the Free Church of Scotland. His first publication, issued in 1886, was a volume of poems. This was followed seven years later by "The Stickit Minister," which became a great popular success, and has always remained his most widely-read book. Since that time a long list of fiction and children's books has issued from his pen, beginning with "The Raiders" and "The Lilac Sunbonnet," and ending with "Sandy," published two or three months ago.

The New York Browning Society is raising a fund of \$18,000 as half of the sum needed to purchase and preserve in the caskets in which Robert Browning placed them the entire collection of love letters of Elizabeth Barrett and Robert Browning. The chief librarian of the British Museum has announced that British funds to an equal amount will be forthcoming if America will do her share. The letters are obtainable from the present owner for approximately the purchase price. Contributions to the fund may be sent to the Browning Society, Waldorf-Astoria, New York.

The papers of Mirabeau Buonaparte Lamar have been acquired by the Texas State Library by purchase from his daughter, Mrs. Loretta Lamar Calder. They are catalogued chronologically in the Library's Second Biennial Report, and in a prefatory note are described as consisting "mostly of Lamar's state papers, correspondence, editorials, poems, etc., of the historical material collected by him, largely from contemporaries, in preparation for histories of Texas and Mexico and for biographies of prominent Mexican and Texan historical characters, and of his more or less fragmentary manuscript histories and biographies based upon that material." It is also pointed out that while the collection is obviously most valuable for the history of Texas, especially from 1821 to 1841, it also contains material for the history of Nicaragua and Costa Rica in 1858-9, when Lamar was United States Minister to those countries.

#### TOPICS IN LEADING PERIODICALS.

May, 1914.

Agricultural Pests, The War on. E. L. D. Seymour . . . . . *World's Work*  
 Alsace-Lorraine. David Starr Jordan . . . . . *Atlantic*  
 America, The Greater. George Marvin . . . . . *World's Work*  
 Army, Bigger Job for the. Leonard Wood . . . . . *World's Work*  
 Army, Peaceful Triumphs of the. L. M. Garrison . . . . . *World's Work*  
 Brazilian Wilderness, In the—II. Theodore Roosevelt . . . . . *Scribner*  
 Canada in 1914. P. T. McGrath . . . . . *Review of Reviews*

Canadian Rockies, In the. Elizabeth Parker . . . . . *Scribner*  
 Cavalry, Light, of the Seas. D. P. Mannix . . . . . *Scribner*  
 Chapman, Maria W. John J. Chapman . . . . . *Atlantic*  
 Clinics, School. E. H. Lewinski-Corwin . . . . . *Popular Science*  
 College, The—What is Wrong with It? Harold C. Goddard . . . . . *Century*  
 Commerce, Foreign, Promotion of. A. L. Bishop . . . . . *Atlantic*  
 Cuba, Impressions of. Sydney Brooks . . . . . *North American*  
 Death, After. James T. Bixby . . . . . *Harper*  
 Diseases, Exploring the Causes of. B. J. Hendrick . . . . . *World's Work*  
 Dry-farmer, The Real. J. R. Smith . . . . . *Harper*  
 Education, Common Sense in. Willard French . . . . . *Lippincott*  
 Environic Factors. D. T. MacDougal . . . . . *Popular Science*  
 Equality, The Struggle for. C. F. Emerick . . . . . *Popular Science*  
 Europe: What It Thinks of Us—II. David Starr Jordan . . . . . *World's Work*  
 Germans, The, in America. E. A. Ross . . . . . *Century*  
 Girl, The, of the Future. E. S. Martin . . . . . *Harper*  
 Golf, The Soul of. P. A. Vaile . . . . . *Century*  
 Harbors, New York and Foreign. W. C. Brinton . . . . . *Review of Reviews*  
 History, The Science of. C. W. Alvord . . . . . *Popular Science*  
 Idiosyncrasies, Our Instinctive. Seymour Deming . . . . . *Atlantic*  
 Italian Court, At the. Madame de Hegermann-Lindencrone . . . . . *Harper*  
 Japan, Our Relations with. J. D. Whelpley . . . . . *Century*  
 Journalism, Schools of. J. M. Lee . . . . . *Review of Reviews*  
 Joy, A Defense of. Robert H. Schauffler . . . . . *Atlantic*  
 King, Charles, Reminiscences of. Gertrude K. Schuyler . . . . . *Scribner*  
 Labor and Capital. J. J. Stevenson . . . . . *Popular Science*  
 Legislators, First Aid for. C. F. Carter . . . . . *Review of Reviews*  
 Legislatures, State. Emmet O'Neal . . . . . *North American*  
 Louisiana Purchase, History of the. F. T. Hill . . . . . *Atlantic*  
 McKim's "Christianity and Christian Science" N. American Manufacturer, The Future. E. A. Rumely . . . . . *World's Work*  
 Mexico, Wilson's Policy in. William B. Hale . . . . . *World's Work*  
 Mexico's Economic Resources. A. G. Robinson . . . . . *Rev. of Revs.*  
 Moth, The Gipsy. Harold Kellook . . . . . *Century*  
 Music of To-day and To-morrow. James Huneker . . . . . *Century*  
 Navy, The, as a Power for Peace. Josephus Daniels . . . . . *World's Work*  
 Newspapers, Science in. J. A. Udden . . . . . *Popular Science*  
 Nonchalance, Cultivation of. Elliott Park Frost . . . . . *Atlantic*  
 Opera for and by the People. Pierre V. R. Key . . . . . *Century*  
 Pacific, Control of the. James H. Oliver . . . . . *World's Work*  
 Panama Tolls Exemption. R. L. Owen . . . . . *Review of Reviews*  
 Pepps, Mrs., Portrait of. Gamaliel Bradford . . . . . *North Amer.*  
 Philippine America. Harriet C. Adams . . . . . *World's Work*  
 Porto Rico, Development of. Cabot Ward . . . . . *World's Work*  
 Present, The Cult of the. O. W. Firkins . . . . . *Atlantic*  
 Relativity, Theory of, and the New Mechanics. William Marshall . . . . . *Popular Science*  
 Religion, A Crisis in. George Hodges . . . . . *Atlantic*  
 Religion, Laissez-Faire in. B. I. Bell . . . . . *Atlantic*  
 Republican-Progressive Fusion Impossible. Medill McCormick . . . . . *North American*  
 Rodin's Note-book. Judith Cladel . . . . . *Century*  
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